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NEW CLASSICAL FRAGMENTS

AND OTHER GREEK AND LATIN PAPYRI

GRENFELL AND HUNT

London

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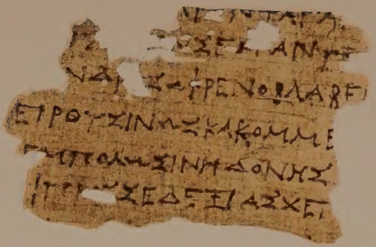
PLATE I.

I *a*.



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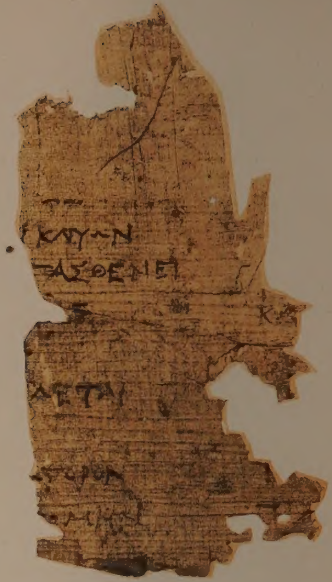

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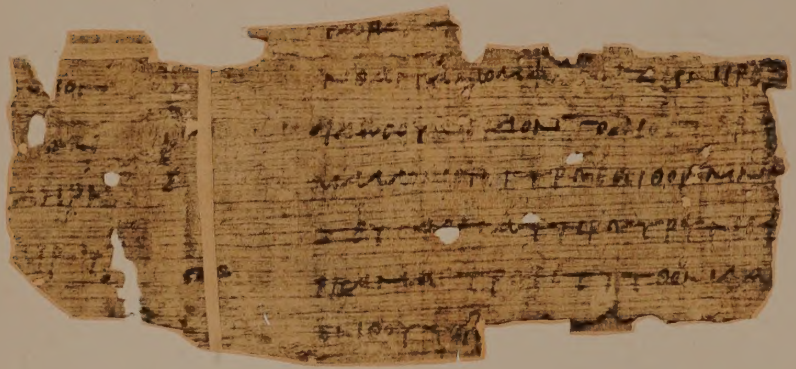

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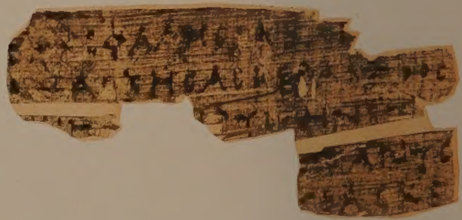
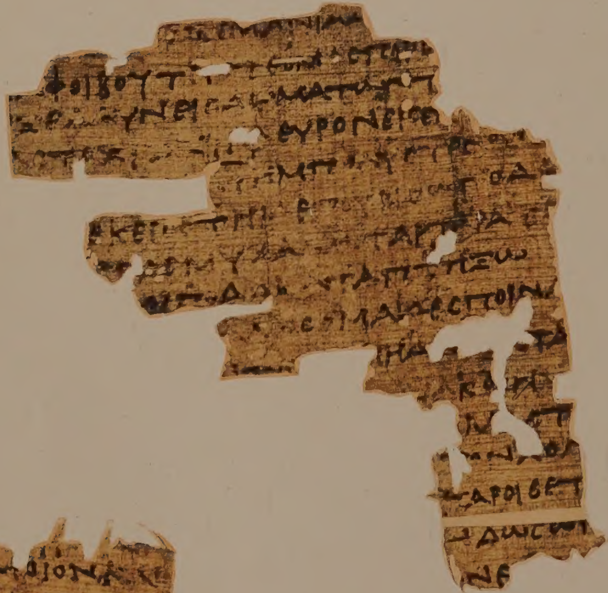


VI (*a*), Fr. 1.



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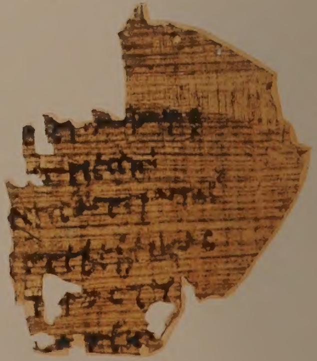

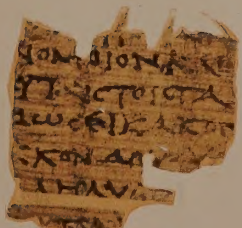

VI (*c*), Fr. 1.

Frontispiece.

GREEK PAPYRI, SERIES II

NEW CLASSICAL FRAGMENTS

AND OTHER GREEK AND LATIN PAPYRI

EDITED BY

BERNARD P. GRENFELL, M.A.

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WITH FIVE PLATES

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PREFACE

Of the 146 papyri published in this volume nos. xv–xxxvii, lvii and lxxix were acquired by Mr. D. G. Hogarth and Mr. E. R. Bevan, nos. xli, l (*k*), and liii (*e*) and (*f*) by Prof. Mahaffy; for permission to publish these we are much indebted to their respective owners. The rest formed part of our own collection. With one or two exceptions all the papyri published are now in public museums or libraries.

These documents offer a good example of the varied character of papyri found in Egypt, both in age and contents. Besides numerous fragments of classical literature, new and old, and documents relating to the history of the Church from the fourth to the seventh century, this volume contains (for the first time) a complete series of dated official and private Greek papyri from the third century B.C. to the eighth A.D., as well as a few pieces in Latin.

In editing the Ptolemaic documents we have had the help of Prof. Mahaffy, who has also read through the proofs of the book, and to whom we owe numerous suggestions. On special points we are indebted for assistance to Prof. Wilcken,

Dr. C. Wessely, Mr. F. E. Brightman, Dr. Henry Jackson, Mr. F. G. Kenyon, Prof. Margoliouth, Mr. D. B. Monro, Dr. J. E. Sandys, and Mr. C. H. Turner.

In conclusion, we desire once more to thank the Delegates of the Clarendon Press for publishing this volume and providing the plates. The latter have been selected with the view of illustrating the history of Greek uncial writing, of Greek cursive in the first century B.C., and of Latin cursive in the second and third centuries. The excellence both of the printing and of the facsimiles, in spite of unusual difficulties, speaks for itself.

BERNARD P. GRENFELL.
ARTHUR S. HUNT.

QUEEN'S COLLEGE,
Oct. 10, 1896.

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In the following pages uncial texts are printed as they were written, except that words are separated from each other. As regards non-literary texts, we have ventured upon an extension of the method adopted by the Berlin editors. Not only have accents, breathings, and punctuation been added, but the resolutions of *sigla* and abbreviations have been introduced into the text, the words or letters supplied being included within round brackets. Only in those cases where amounts have been written out both in words and signs, the latter are retained in the text: elsewhere they are relegated to footnotes. Iota adscript is reproduced wherever it was actually written; otherwise iota subscript is printed. The originals have also been followed in the dots over letters, lines over figures, and other lection signs which from time to time occur. Lacunae are indicated by square brackets [ ]. Dots placed within them represent the approximate number of letters lost. Dots outside the brackets indicate mutilated or otherwise illegible letters. Whenever enough of a partially obliterated letter remains to afford at any rate negative evidence, the dot has as a rule been placed in this position. Letters with dots underneath them are to be considered uncertain. Those about which, though partially lost, there was no doubt, have not been distinguished by dots.

Faults of orthography are corrected in the footnotes; but variations which could cause no difficulty have not always been noticed.

Small Roman numerals refer to the papyri in this volume.

B. U. = the Berlin Griechische Urkunden.

Gr. Pap. I = An Alexandrian Erotic Fragment, &c., edited by B. P. Grenfell.

I. NEW CLASSICAL FRAGMENTS

I. *Third century* B.C.

AMONG our acquisitions of last winter were some fragments of a mummy-case made of papyri. From the worm-eaten and rubbed condition of the cartonnage it is probable that the tomb in which it was found, probably in the Fayoum, had been rifled anciently, and that this part of the mummy-case was thrown aside and left exposed until the sand again filled up the tomb. When once more brought to light, it must have been in a highly brittle condition, and in any case it speedily broke up into small pieces when carried about, while its owner, in order to enhance the value of his wares, scribbled over some scraps which were blank. Even in such a condition it was, nevertheless, one of the most fortunate of our acquisitions. For in the manufacture of the mummy-case the remains of a library had been used, and amidst a few cursive and demotic fragments there were pieces of more than thirty different literary manuscripts. Most of these, with the exception of the Homeric fragments, are, as may be expected, too small to have much more than a palaeographical value. But we have thought it worth while to print all the scraps of verse and the largest of those in prose, in the hope that others may be more successful in identifying them than

we have been. As to the great antiquity of these fragments (Nos. i–viii) there can be no question. The handwriting of the cursively-written pieces and the resemblance of the literary hands to those in the Petrie Papyri are sufficient to assign even the least archaic of them to the third century B.C.; but the first two, i (*a*) and (*b*), deserve special consideration.

An examination of these two fragments shows that the papyri with which they have to be classed are not the other third century B.C. literary fragments in this volume or even those of the Phaedo and Antiope, but the still more archaic fragments of the adventures of Heracles (Mahaffy, *Petrie Pap.* I, pp. 52–61 and Table of Alphabets) and the Artemisia papyrus at Vienna.

The form of sigma in i (*a*) and (*b*), Σ, is indeed more archaic than the forms used in either of the two last papyri, and the epigraphic form of Xi, Ξ, which occurs in i (*a*) 6, has not been found on papyrus before, though this does not help in a comparison with the Heracles and Artemisia papyri which have no example of that letter. On the other hand, in i (*a*) and (*b*) M is more rounded. The writing of uncial texts in the third century B.C. may, we think, be divided into three classes: the earliest contains the Artemisia and Heracles papyri with our i (*a*) and (*b*), which approximate closely to the epigraphic type; the next contains the Phaedo, Laches, and Antiope fragments and our ii, which are less consistently epigraphic and have a number of rounded forms; the third will include the other third century B.C. literary texts in the Petrie papyri and this volume. It is much more probable that these differences of type correspond to differences of time than that they are due to archaising. The question of archaising does not in any case arise concerning the Artemisia papyrus, which, so far as can be judged, is an original composition in a natural hand by some person unskilled in writing, and comparable to such papyri as *Gr. Pap.* I. xxxviii, written in rough uncials, or to the rude signatures in capitals found in contracts of the Roman period. Though the case of literary papyri written by professional scribes is of course more doubtful, the varying transitional forms in the same papyrus between the epigraphic and the rounded types of several letters, more especially Ω and E, are not what we should expect from archaising scribes. They either copy evenly the forms of letters before them,—in the ninth and tenth centuries this was done with such

skill that doubt attaches to all MSS. ascribed to the fourth and fifth centuries on the evidence of the handwriting—or else put in archaic forms now and then, e.g. *Gr. Pap.* I. ii. 103, where an archaic zeta, Ι, occurs in a papyrus of the Roman period.

Assuming then that these three types correspond to differences of time, in which periods are they to be placed? The third class, comprising the bulk of third century B.C. literary MSS., may be safely ascribed to the latter half of the third century, to which the great mass of the Petrie collection belongs. The Phaedo, Antiope, and Laches fragments and our ii may well be ascribed to the middle of the century, when the dated examples in the Petrie papyri begin to be common. The first forty years of the third century are then left for the earliest group, an amply sufficient period to account for the differences between them and the latest class, seeing that the non-epigraphic cursive forms of letters were in daily use certainly far beyond the highest date that could be assigned to the earliest literary papyri; and that as soon as the rounded forms came to be used for literary manuscripts, a very few years would account for the disappearance of most of the less convenient archaic forms. The attribution of the Artemisia papyrus to the fourth century B.C. in preference to the third is defensible, though unnecessary. But to ascribe the Phaedo, Laches, and Antiope fragments to an older period than about 260 B.C., or the Heracles fragments and our i (*a*) and (*b*) to an earlier date than 300 B.C., is, we think, in the absence of evidence that literary fragments from a mummy-case are, as a rule, appreciably older than the cursive documents accompanying them, not only unnecessary but unjustifiable.

(*a*) *Frontispiece. Brit. Mus. Pap.* DCLXXXVIII *a*.

Two fragments in Tragic iambics.

Fr. 1.

]ΓΟΝΤΑΓΑ[
]ΓΑ[. . .]Ν ΣΕ ΜΑΝΤΕ[Α
Α]ΝΔΡΕΣ Ω ΦΡΕΝΟΒΛΑΒΕΙ[Σ
ΦΘ?]ΕΙΡΟΥCΙΝ ΩΣ ΚΑΚΟΜ ΜΕ[ΓΑ
] ΕΜΠΟΛΩΣΙΝ ΗΔΟΝΗΣ
]Ι ΠΡΟΣ ΣΕ ΔΕΞΙΑΣ ΧΕΡ[ΟΣ

Fr. 2.

]ΜΕΤΛΗΜ[
]Ḥ̣ΜΕ[
]Γ̣Α̣[

(*b*) *Frontispiece.* *Brit. Mus. Pap.* DCLXXXVIII *b.*

Fragment containing the ends of iambic lines, written in a hand not less archaic than that of the preceding papyrus.

Col. 1.	*Col.* 2.
]Σ̣Ε̣	
]Ι ΚΛΥΩΝ	
ΜΕ]ΓΑΣΘΕΝΕΙ	
]Ε̣	
]Ε̣	
]ΛЄΤΑΙ	ΚΑ[
]	
]Σ̣ΤΟΡΟΝ	
]ΟΜΗΝ	Π̣[

II. *Frontispiece.* *Third century* B.C. *Brit. Mus. Pap.* DCLXXXIX *a.*

Fragment from the eighth book of the Iliad containing parts of lines 217–219 (?) and 249–53 as well as of several new lines. The papyrus is written in a curiously sloping hand. Є and C are round, but there is a remarkably archaic form of Ω like that used in the Laches papyrus; and ʘ with a dot and Π with a short right leg also differentiate it from the succeeding papyri, though its general appearance is on the whole less archaic than i (*a*) and (*b*).

Col. 1.

—— [ЄΝΘΑ ΚЄ ΛΟΙΓΟC ЄΗΝ ΚΑΙ ΑΜΗΧΑΝΑ ЄΡΓΑ ΓЄ]ΝΟΝΤΟ
217? [ΚΑΙ ΝΥ Κ ЄΝЄΠΡΗCЄΝ ΠΥΡΙ ΚΗΛЄΩΙ ΝΗΑC ΑΧΑΙ]ΩΝ
218. [ЄΙ ΜΗ ЄΠΙ ΦΡЄCΙ ΘΗΚ ΑΓΑΜЄΜΝΟΝΙ ΠΟΤΝΙ]Α ΗΡΗ
219? [ΑΥΤΩΙ ΠΟΙΠΝΥCΑΝΤΙ ΘΟΩC ΟΤΡΥΝΑΙ ЄΤ]ΑΙΡΟΥC̣

Col. 2.

249. ΠΑΡ ΔЄ ΔΙ[ΟC ΒΩΜΩΙ ΠЄΡΙΚΑΛΛЄΙ ΚΑΒΒΑΛЄ ΝЄΒΡΟΝ
250. ЄΝΘΑ ΠΑΝΟΜΦΑΙΩΙ ΙΗΝΙ ΡЄΙ[ЄCΚΟΝ ΑΧΑΙΟΙ
251. ΟΙΔ ΩC ΟΥΝ ЄΙΔΟΝΤΟ ΔΙΟC ΤЄΡΑC [ΑΙΓΙΟΧΟΙΟ
252. ΜΑΛΛΟΝ ЄΠΙ ΤΡΩЄCCΙ ΘΟΡΟΜ ΜΝ[ΗCΑΝΤΟ ΔЄ ΧΑΡΜΗC
—— ΙЄΥC ΔЄ ΠΑΤΗΡ ΩΤΡΥΝЄ Φ[
—— ЄΙΞΑΝ ΔЄ ΤΡΩЄC ΤΥΤΘΟΝ ΔΑ[
253. ЄΝΘ ΟΥ ΤΙC [ΠΡΟΤЄΡΟC ΔΑΝΑΩΝ ΠΟΛΛΩΝ ΠЄΡ ЄΟΝΤΩΝ

Col. I.]Α ΗΡΗ is the only one of these four ends of lines which agrees with the received text, and this may be either 198 or 218. We are indebted to Mr. D. B. Monro for the proposed restoration, the correctness of which admits of little doubt. The analogy of other literary texts belonging to this period suits a column of about thirty lines much better than one of about fifty, and if]Α ΗΡΗ is the end of 198 the terminations of the other three lines are quite irreconcilable with that passage in the vulgate. On the other hand the proposed restoration, based on the supposition that]Α ΗΡΗ is the end of 218, presents no difficulties. The occurrence here of the line ЄΝΘΑ ΚЄ, κ.τ.λ. makes the construction parallel to that found in VIII. 130 and XI. 310, where ЄΝΘΑ ΚЄ, κ.τ.λ. precedes two lines beginning, as here, with ΚΑΙ ΝΥ ΚЄ and ЄΙ ΜΗ; and the terminations ΑΧΑΙ]ΩΝ in 217 and ЄΤ]ΑΙΡΟΥϹ in 219 are easily explained variants for εἴσας and Ἀχαιούς, the readings which are found in all the MSS.

Lines 249 and 250 agree with the vulgate, but in 251 comes a complete change— ΕΙΔΟΝΤΟ ΔΙΟϹ ΤЄΡΑϹ [ΑΙΓΙΟΧΟΙΟ (cf. V. 742) in place of εἴδονθ' (or εἶδόν θ') ὅ τ' ἄρ' ἐκ Διὸς ἤλυθεν ὄρνις.

After 252 we have two new lines, which moreover are not found in any other place in the Iliad.

III. *Third century* B.C. *Brit. Mus. Pap.* DCLXXXIX *b.*

Fragment containing part of lines 109–13 of the fourth book of the Iliad. There are no variations from the text of the vulgate.

109. [ΤΟΥ ΚЄΡΑ] ЄΚ ΚЄΦΑΛΗϹ ЄΚΚΑΙ[ΔЄΚΑΔΩΡΑ ΠЄΦΥΚЄΙ
110. [ΚΑΙ ΤΑ Μ]ЄΝ ΑϹΚΗϹΑϹ ΚЄΡΑΟΞΟΟϹ [ΗΡΑΡΕ ΤΕΚΤΩΝ
111. [ΠΑΝ Δ ЄΥ Λ]ЄΙΗ[ΝΑϹ Χ]ΡΥϹЄΗΝ Є[ΠЄΘΗΚЄ ΚΟΡΩΝΗΝ
112. [ΚΑΙ ΤΟ ΜЄΝ ЄΥ ΚΑΤЄΘΗΚ]Є ΤΑΝΥϹ[ϹΑΜЄΝΟϹ ΠΟΤΙ ΓΑΙΗΙ
113. [ΑΓΚΛΙΝΑϹ ΠΡΟϹΘЄΝ ΔЄ ϹΑ]ΚЄΑ ϹΧЄ[ΘΟΝ ЄϹΘΛΟΙ ЄΤΑΙΡΟΙ

IV. *Third century* B.C. *Bodl. MS. Gr. class. b.* 3 (*P*).

The following fragments of the twenty-first, twenty-second, and twenty-third books of the Iliad all appear to have been written by one scribe, whose hand closely resembles that of the writer of *Petrie Pap.* I, Plate IV (2). There are occasional corrections, sometimes apparently by the scribe himself, sometimes in a smaller and probably different hand.

(*a*) Book XXI. Two fragments, the first of which is much effaced, and differs from the vulgate in several places. The second fragment offers no variation of importance.

Fr. 1, *Plate* II.

387. [CΥΝ Δ ЄΠЄCΟΝ ΜЄΓΑΛѠΙ ΠΑΤΑΓ]ѠΙ Β[ΡΑ]Χ[Є Δ ЄΥΡЄΙΑ ΧΘѠΝ
388. [ΑΜΦΙ ΔЄ CΑΛΠΙΓΞЄΝ ΜЄΓΑC ΟΥΡ]ΑΝΟC ΑΙЄ ΔЄ ΙЄΥC
389. [ΗΜЄΝΟC ΟΥΛΥΜΠѠΙ ЄΓЄΛΑC]Ϲ̣Є̣ Δ̣Є̣ Ο̣Ι̣ ΦΙΛΟΝ ΗΤΟΡ
390. [ΓΗΘΟCΥΝΗΙ ΟΘ ΟΡΑΤΟ ΘЄΟΥC ЄΡΙ]ΔΙ ΞΥΝΙ̣Ο̣Ν̣Τ̣Α̣C̣
391. [ЄΝΘ ΟΙ Γ ΟΥΚЄΤΙ ΔΗΡΟΝ ΑΦЄC]ΤΑCΑΝ ΗΡ[ΧЄ ΓΑΡ ΑΡΗC
392. [ΡΙΝΟΤΟΡΟC ΚΑΙ ΠΡѠΤΟC ΑΘ]ΗΝΑΙΗΙ ЄΠΟΡΟΥ̣C̣[ЄΝ
393. [ΧΑΛΚЄΟΝ ЄΓΧΟC ЄΧѠΝ ΚΑΙ Ο]ΝЄΙΔЄΟΝ ΦΑΤΟ ΜΥ[ΘΟ]Ν
394. [ΤΙΠΤ ΑΥ]ΤѠ ΚΥΝΑΜΥΑ ΘЄΟΥC ЄΡΙΔΙ ΞΥΝ[ЄΛ]ΑΥΝЄΙ[C
395. [ΘΑΡCΟC] ΑΗΤΟΝ ЄΧΟ[ΥCΑ] ΜЄΓΑC ΔЄ CЄ ΘΥΜΟC ΑΝΗΚ[Є]Ν
396. [Η ΟΥ ΜЄΜΝΗΙ Ο]ΤЄ ΤΥ[ΔЄ]ΙΔΗΙ ΔΙΟΜΗΔЄΙ ΑΝѠΓΑC

ΥΠΟΝΟ̣[C]Φ

397. [ΟΥΤΑΜЄΝΑΙ Α]ΥΤΗ ΔЄ ΠΑΝΟΨΙΟΝ ЄΓΧΟC ЄΛΟΥCΑ

ΔΙΑ

398. [ΙΘΥC ЄΜ]ЄΥ ѠCΑC ЄΜЄ ΔЄ ΧΡΟΑ ΚΑΛΟΝ [ЄΔΑ]ΨΑC
399 ? [. .]Γ̣Η̣[ ] [

387. The letters not enclosed in brackets are, though faint, quite discernible in the original.

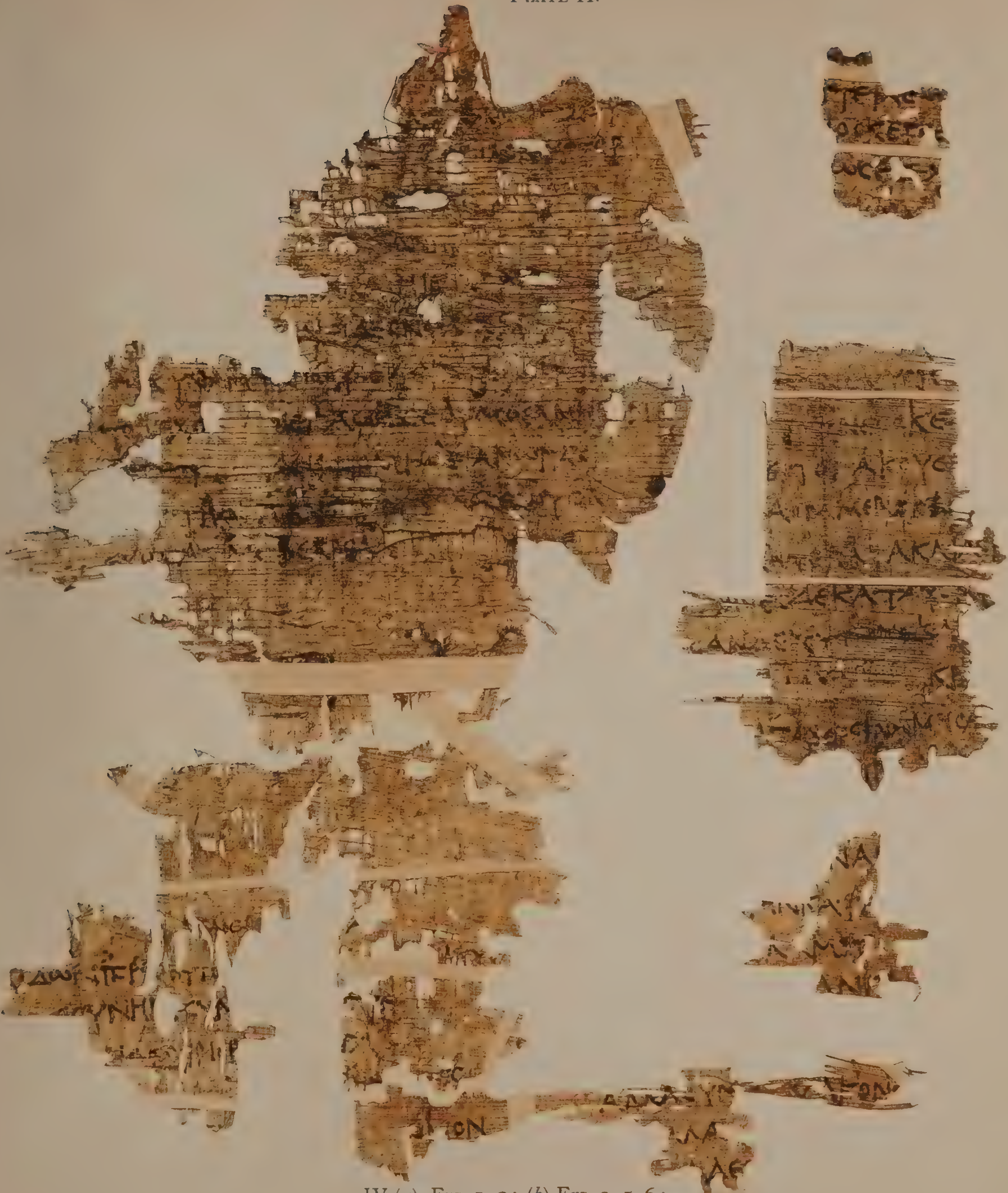
389. The few and faint traces of the first three letters are consistent with CЄΔЄΟΙ, but that is all, and the same remark applies to the letters ΙΟΝΤΑC in the next line, which have almost completely disappeared, and to ΥC in line 392.

393. If ΟΝЄΙΔЄΟΝ had been corrected by the insertion of Ι over the line, as ΙΜΑΤΑ was in (*b*) Fr. 5, the Ι would quite possibly have disappeared, the papyrus being much rubbed just at that point. It is therefore impossible to be certain that the spelling ΟΝЄΙΔЄΟΝ was not corrected; and there is also a doubt whether ΚΥΝΑΜΥΑ in the next line may not have been altered by the corrector to ΚΥΝΑΜΥΙΑ, for the space above the Υ in question is lost altogether.

396. Here there is an interesting variant from the MSS., which have Τυδείδην Διομήδε' ἀνῆκας. The reason for the difference is obvious, since the preceding line ends with ἀνῆκεν. That the difficulty of having two consecutive lines ending with the same verb was felt by others is shown by the variant ΑΝѠΓЄΙ for ἀνῆκεν in 395, found in the Syrian palimpsest.

397. Here the scribe wrote ΠΑΝΟΨΙΟΝ, the reading of the MSS., but it was altered by the corrector to ΥΠΟΝΟCΦΙΟΝ, the reading of Antimachus according to Schol. B. As this correction is of considerable importance for the whole question of these variations from the received text, suggesting as it does another possible explanation for some of them, and as those who have only the facsimile before them may be somewhat sceptical about the reading ΥΠΟΝΟ[CΦ], it is worth while stating that ΥΠΟ is quite clear in the original, and that the traces following suit ΝΟ. The fibres on which CΦ were written are lost with the exception of one which is much rubbed, but contains some traces of ink and would suit Φ.

398. Above the Υ of ЄΜ]ЄΥ is a stroke, but it is most probably the ink of another papyrus which adhered to this one when made up into cartonnage, and not a correction.



IV (*a*), Frs. 1, 2; (*b*) Frs. 3, 5, 6;
(*c*) Fr. 1.

There is much difficulty as to the word between ωϹΑϹ and ΔЄ. ΜЄ is clear, and there is not room for Є on the line before Μ, though ЄΜЄ must in any case be what the scribe meant; and there certainly is a correction over ΜЄ, the first letter of which looks like Δ, while the traces of the other two letters do not suit ΙΑ very well. At the side of the Δ above the Μ is a black smudge which we have considered to be part of an Є inserted by the scribe, not the corrector, like the insertion of Є in (*b*) Fr. 5, line 154. But it may be a mere blot.

399. About this line too there is much difficulty. The MSS. begin *τῶ σ' αὖ νῦν*, and the two letters partly preserved, which are, judging by the previous lines, third and fourth or fourth and fifth in the line, ought therefore to correspond with ϹΑΥ. But they certainly do not. The first of the two letters, having a cross stroke at the top, may be Γ, Π or Τ, the second may be Η, Ι or Κ. ω is quite impossible, so that Τω will not do, even supposing that this line began further in than the ones preceding it. But there is some doubt whether these two letters are the remains of a complete verse at all, for there are no evidences left of the rest of the line, although the fibres along which it must have run are mostly preserved. It is true that there are a few stray dots of ink here and there, but these may be a legacy of the papyrus which was stuck on the face of this one in the process of the cartonnage manufacture. Still, other parts of this fragment show that the top fibres may remain and yet the ink entirely vanish; and the only alternative to supposing this to be a new line is to imagine that the two letters formed part of a marginal note at the bottom of the column, which is not satisfactory.

Fr. 2, *Plate* II.

607. [ΑϹΠΑϹΙΟΙ ΠΡΟΤΙ ΑϹΤΥ ΠΟΛΙϹ Δ]Є̣Μ̣Π̣[ΛΗΤΟ ΑΛΕΝΤωΝ
608. [ΟΥΔ ΑΡΑ ΤΟΙΓ ЄΤΛΑΝ ΠΟΛΙΟϹ ΚΑ]Ι ΤЄΙΧЄΟϹ [ЄΚΤΟϹ
609. [ΜЄΙΝΑΙ ЄΤ ΑΛΛΗΛΟΥϹ ΚΑΙ ΓΝωΜЄΝΑ]Ι ΟϹ ΚЄ ΠЄ[ΦЄΥΓΟΙ
610. [ΟϹ Τ ЄΘΑΝ ЄΝ ΠΟΛЄΜωΙ ΑΛΛ ЄϹϹΥΜЄΝ]ωϹ ЄϹЄΧ[ΥΝΤΟ
611. [ЄϹ ΠΟΛΙΝ ΟΝ ΤΙΝΑ ΤωΝ ΓЄ ΠΟΔЄ]Ϲ ΚΑΙ Γ[ΟΥΝΑ ϹΑωϹΑΙ

607. ЄΜΠ is by no means certain. There is a stroke which may be the cross-stroke of Є, but if the next letter is Μ we should rather expect the middle of it to be visible. There are however no other letters in this part of the verse which suit the vestiges at all except ЄΜΠ.

609. ΚЄ Pap.: *τε* MSS.

610. The remains of a stroke before ωϹ would suit Ι or Ν equally, so that either *ἐσσυμένως* or *ἀσπασίως* is possible.

(*b*) Book XXII. Six fragments, of which only the first agrees entirely with the vulgate.

Fr. 1.

33. [ωΙΜωΞЄ]Ν Δ Ο[ΓЄΡωΝ ΚЄΦΑΛΗΝ Δ Ο ΓЄ ΚΟΨΑΤΟ ΧЄΡϹΙΝ
34. [ΥΨΟϹ ΑΝΑϹ]ΧΟΜЄΝ[ΟϹ ΜЄΓΑ Δ ΟΙΜωΞΑϹ ЄΓЄΓωΝЄΙ
35. [ΛΙϹϹΟΜЄ]ΝΟ[Ϲ ΦΙ]ΛΟΝ̣ [ΥΙ]Ο̣Ν Ο̣ Δ̣Є̣ [ΠΡΟΠΑΡΟΙΘЄ ΠΥΛΑωΝ

36. [ЄϹΤΗΚΕΙ ΑΜΟΤΟΜ] Ṃ̣Є̣Μ[ΑѠϹ ΑΧΙΛΗΙ ΜΑΧЄϹΘΑΙ
37. [ΤΟΝ Δ Ο ΓЄΡ]Ѡ̣Ν ЄΛЄЄΙΝΑ ΠΡΟ[ϹΗΥΔΑ ΧЄΙΡΑϹ ΟΡЄΓΝΥϹ
38. [ЄΚΤΟΡ ΜΗ ΜΟΙ ΜΙΜΝ]Є ΦΙΛΟ[Ν ΤЄΚΟϹ ΑΝЄΡΑ ΤΟΥΤΟΝ

Fr. 2. *Col.* 1.	*Col.* 2.
48. . . . . . . ΚΡЄΙΟΥ]ϹΑ ΓΥ[ΝΑΙΚѠΝ	
49. . . . . ϹΤΡΑΤ]ѠΙ ЄΥ Τ ΑΝ ЄΠЄΙΤΑ	
50. . . . . . ΑΠΟΛΥϹΟ]ΜЄΘ ЄϹΤΙ ΓΑΡ ЄΝΔΟΝ	
51. . . . .] ΟΝΟΜΑΚΛΥΤΟϹ ΑΛΤΗ[Ϲ	
52. ЄΙΝ ΑΙΔΑΟ ΔΟ]ΜΟΙϹΙΝ	81. Κ[ΑΙ . . . .
53. . . . . ΤΟΙ] ΤЄΚΟΜЄϹΘΑ	82. ЄΚ[ΤΟΡ . .
54. . . ΜΙΝΥΝΘΑΔΙѠΤЄΡ]ΟΝ ΑΛΓΟϹ	83. Α[ΥΤΗΝ . .
55. . . . ΑΧΙΛΗΙ Δ]ΑΜΑϹΘЄΙϹ	84. Τ[ѠΝ . . .

49. ЄΥ Τ Pap.: ἦτ' MSS.
81. Since Κ[ΑΙ is in a line with ΔΟ]ΜΟΙϹΙΝ the height of the column was about twenty-eight lines. Cf. (*c*) Fr. 2, where the height of a column is about the same.

Fr. 3, *Plate* II.

—— [. . . . .]ΝΑṂ[. . . . .
133. [ϹЄΙѠΝ ΠΗΛΙΑΔΑ ΜЄΛΙ]ΗΝ ΚΑΤΑ [ΔЄΞΙΟΝ ѠΜΟΝ
134. [ΔЄΙΝΗΝ ΑΜΦΙ ΔЄ ΧΑΛΚΟϹ] ЄΛΑΜΠ[Є]Ṭ Ọ [ЄΙΚЄΛΟϹ ΑΥΓΗΙ
135. [Η ΠΥΡΟϹ ΑΙΘΟΜЄΝΟΥ Η ΗЄΛΙΟΥ] ΑΝΙΟΝ[ΤΟϹ

In the first line]ΝΑΜ[is inconsistent with line 132 of the MSS., which runs ἶσος Ἐνυαλίῳ κορυθάικι πτολεμιστῇ.

Fr. 4.

151. [Η Δ] ЄΤЄΡ[Η ΘЄΡЄΙ ΠΡΟΡЄЄΙ ЄΙΚΥΙΑ ΧΑΛΑΞΗΙ
Η
152. [Η ΧΙΟ]ΝΙ ΨΥΧΡѠΙ Η ЄΞ [ΥΔΑΤΟϹ ΚΡΥϹΤΑΛΛѠΙ
153. [ЄΝΘΑ] Δ ЄΠ ΑΥΤΑѠΝ Π[ΛΥΝΟΙ ЄΥΡЄЄϹ ЄΓΓΥϹ ЄΑϹΙ
154. [ΚΑΛ]ΟΙ ΛΑΙΝЄΟΙ ΤΟΘΙ ЄΙΜΑ[ΤΑ ϹΙΓΑΛΟЄΝΤΑ
155. [ΠΛΥ]ΝЄϹΚΟΝ ΤΡѠѠΝ ΑΛ[ΟΧΟΙ ΚΑΛΑΙ ΤЄ ΘΥΓΑΤΡЄϹ

152. The corrections in this line and in line 154 are rather faint, and it is doubtful whether they were made by the original scribe.
154. ΤΟΘΙ Pap.: ὅθι MSS.

Fr. 5, *Plate* II. *Col.* 1.

—— [. . . . .] . [. . .] . ωCIΘ[. . .]A
260. [TON Δ AP YΠOΔP]A IΔωN ΠPOCEΦH [ΠOΔAC ωKYC AXIΛ]ΛEYC
261. [EKTOP MH MOI ΑΛΑC]TE CYNHMOCYN[AC AΓOP]EYE
262. [ωC OYK ECTI ΛEOYCI KAI A]NΔPA[C]IN OPK[IA ΠIC]TA
—— [. . . . .]OXO[. . . .]OC

Col. 2.

291. T[HΛE

In the first line the letter before ωC is perhaps Δ. A seems to be the end of the line. Line 259 in the vulgate runs *νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὣς δὲ σὺ ῥέζειν*, and line 263 *οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν*: both are quite different from the text of the papyrus.

Fr. 6, *Plate* II.

Col. 1.

—— . . . . .]ωMON

Col. 2.

340. ΑΛΛΑ CY M[EN] XAΛKON T[E ΑΛIC . . .
341? [TA]ΛΛA[. . . . .
342. [CωM]A ΔE O[IKAΔ EMON . . .
343. [TPω]EC K[AI TPωωN . . .

Col. 1.]ωMON should be the end of some verse near line 312 (cf. note on (*b*) Fr. 2. line 81), but it does not suit any one thereabouts, the termination nearest to it being *λαγωόν* in line 310.

Col. 2. Line 341 of the vulgate runs *δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ*. The papyrus perhaps had TAΛΛA Θ A TOI, *κ.τ.λ.*; there is the vestige of a letter visible after ΛΛ which might be the bottom of the left-hand stroke of A, Θ in the intervening space being lost.

Fr. 7, *Plate* III.

Fragment from the top of a column, containing apparently XXII. 343–4 in the same hand as the other fragments, but not joining on to the one preceding. Probably the two lines occurred twice in this manuscript of the three books. This seems more likely than to suppose the existence of two copies of this book by the same scribe.

343? TPωEC KAI TPωωN ΑΛΟΧ[OI . . .
344? TON Δ A]P YΠOΔ[PA IΔωN . . .

(*c*) Book XXIII. Two fragments, differing largely from the vulgate.

Fr. 1, *Plate* II.

159. [ΟΠΛΕϹΘΑΙ] ΤΑ[Δ]Ε̣ [Δ ΑΜΦΙΠΟΝΗϹΟΜΕΘ ΟΙϹΙ ΜΑΛΙϹΤΑ
160. [ΚΗΔΕΟϹ ΕϹ]ΤΙ ΝΕΚΥϹ Π[ΑΡΑ Δ . . . .
— [. . . . . ΚΗΔ]Ε̣Μ̣ΟΝΕϹ ϹΚΕΔ̣[. . . . .
161. [ΑΥΤΑΡ ΕΠ]ΕΙ ΤΟ Γ ΑΚΟΥϹ[ΕΝ ΑΝΑΞ ΑΝΔΡΩΝ ΑΓΑΜΕΜΝΩΝ
162. [ΑΥΤΙΚΑ Λ]ΑΟΜ ΜΕΝ ϹΚΕ[ΔΑϹΕΝ ΚΑΤΑ ΝΗΑϹ ΕΙϹΑϹ
ϹΙ
— [ΚΑΠΝΙϹϹ]ΑΝ ΤΕ ΚΑΤΑ ΚΛΙΑϹ Κ[ΑΙ ΔΕΙΠΝΟΝ ΕΛΟΝΤΟ
163. [ΚΗΔΕ]Μ̣ΟΝΕϹ ΔΕ ΚΑΤ ΑΥΘΙ Μ[ΕΝΟΝ ΚΑΙ ΝΗΕΟΝ ΥΛΗΝ
164. [ΠΟΙΗ]ϹΑΝ ΔΕ ΠΥΡΗΝ ΕΚΑ[ΤΟΜΠΕΔΟΝ ΕΝΘΑ ΚΑΙ ΕΝΘΑ
165? [. . . . .]Α̣Λ̣Υ[. . . Ν]Ε̣ΚΡΟ̣[. . . . .
— [. . . . . . Κ]ΑΤΑ ΧΕΡϹΙΝ ΑΜΗϹΑ[ΜΕΝΟΙ . . . .
166. [ΠΟΛΛΑ ΔΕ ΙΦΙΑ] Μ̣Η̣[ΛΑ ΚΑΙ ΕΙΛΙΠΟΔΑϹ ΕΛΙΚΑϹ ΒΟΥϹ

160. This passage down to line 163 is clearly expanded quite in the epic style in order that the commands of Achilles in 158–60 of the vulgate may correspond more exactly with their execution in lines 162–3. δεῖπνον ἄνωχθι in line 158 has no answering clause in the received text, but in the papyrus it is answered by the line between 162 and 163, which is found in II. 399. Similarly κηδεμόνες in line 163 of the vulgate does not correspond to any word in line 160. But in the papyrus after 160 comes a new line introducing κηδεμόνες. This makes it very doubtful whether the papyrus had in line 160 either τ' ἀγοί or ταγοί. It is quite possible that the line ended altogether differently. ϹΚΕΔ[, presumably the beginning of ϹΚΕΔΑϹΟΝ, is a difficulty, since if the papyrus agreed with the vulgate in having σκέδασον in line 158, the word is not required again.

162. The scribe first wrote ϹΚΑ and then erased the Α.

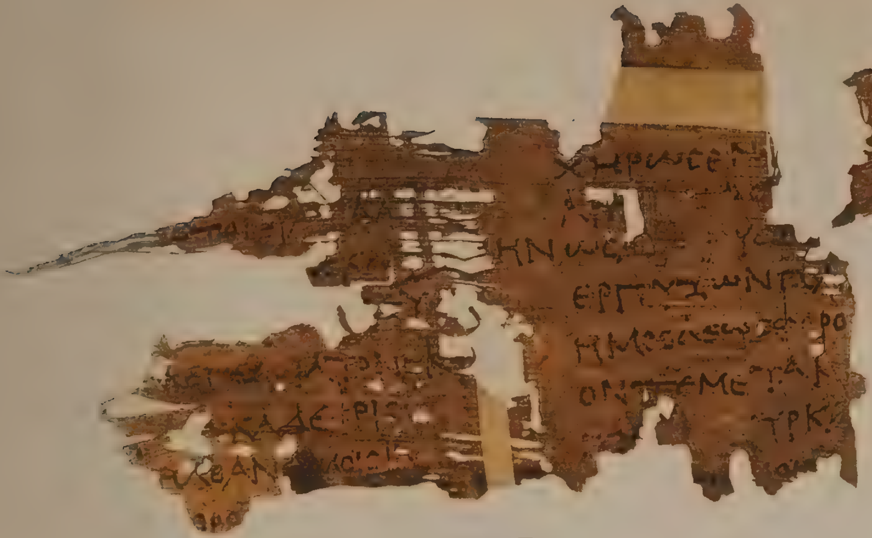
163. ΚΑΤΑΥΘΙ Pap. MSS. παρ' αὖθι.

165. The first three letters preserved are inconsistent with the πυρῇ ὑπάτῃ of the vulgate. After this comes a new line.

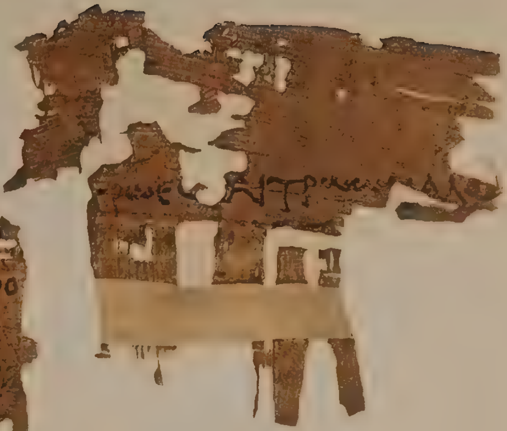
Fr. 2, *Plate* III. *Col.* 1.

195. [ΒΟΡΕΗΙ ΚΑΙ ΖΕΦΥΡΩΙ ΚΑΙ ΥΠΙ]ϹΧΕΤΟ ΙΕΡΑ ΚΑΛΑ
— [ ]Ν̣Ε ΚΑΤ Α̣ΡΗΝ
196. [ΠΟΛΛΑ ΔΕ ΚΑΙ ϹΠΕΝΔΩΝ ΧΡΥϹΕΩΙ ΔΕΠΑΙ ΛΙΤΑ]Ν̣ΕΥΕ
197. [ΕΛΘΕΜΕΝ ΟΦΡΑ ΤΑΧΙϹΤΑ ΠΥΡΙ Φ]ΛΕΓΕΘΟΙΑΤΟ ΝΕΚΡ[ΟΙ]
198. [ΥΛΗ ΤΕ ϹΕΥΑΙΤΟ ΚΑΗΜΕΝ]Α̣Ι̣ ΩΚΑ ΔΕ ΙΡΙϹ
199. [ΑΡΑΩΝ ΑΙΟΥϹΑ ΜΕΤΑΓΓΕΛΟϹ] ΗΛΘ ΑΝΕΜΟΙϹΙΝ
200. [ΟΙ ΜΕΝ ΑΡΑ ΖΕΦΥΡΟΙΟ ΔΥϹΑΕΟϹ Α]ΘΡΟ[ΟΙ ΕΝΔΟΝ

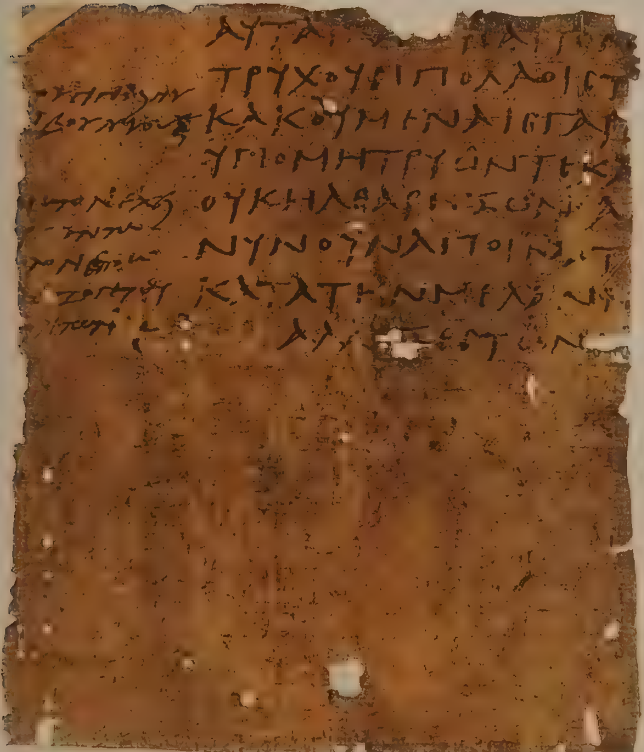
After 195 there is a line not in our texts, in which ΑΡΗΝ clearly preludes



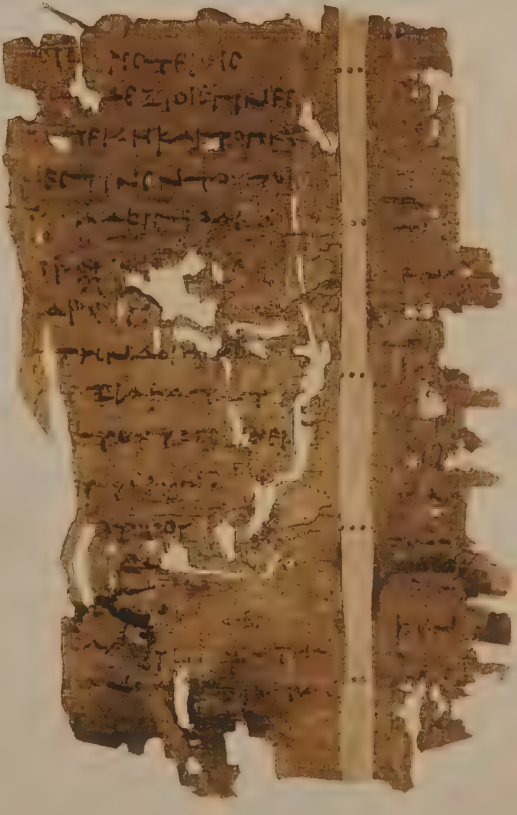
IV (*c*), Fr. 2.



IV (*b*), Fr. 7.



XII.



VII (*b*), Fr. 1.

ἀράων ἀΐουσα in line 199. Not improbably this line began with πολλὰ μέν contrasted with πολλὰ δὲ καί in the next.

196. The MSS. have λιτάνευεν, but there seems to be hardly room for N in the lacuna after Ε, unless it was written unusually small.

198. ΩΚΑ ΔΕ Pap., thus justifying Nauck's conjecture: ὠκέα δ' MSS.

The superiority of the reading here found in the papyrus admits of little doubt. Not only does ΙΡΙC receive the digamma to which she is entitled, but the adverb improves the construction, since Iris has two predicates in the next line, ἀΐουσα and μετάγγελος, and a third is decidedly awkward.

Col. 2.

—— ΧΗΡΩCΕΝ Δ[Ε ΓΥΝΑΙΚΑ ΜΥΧΩΙ ΘΑΛΑΜΟΙΟ ΝΕΟΙΟ
—— ΑΡΗ[ΤΟ]Ν ΔΕ Τ[ΟΚΕΥCΙ ΓΟΟΝ ΚΑΙ ΠΕΝΘΟC ΕΘΗΚΕ
224. ΩC Α[ΧΙΛΕ]ΥC ΕΤ[ΑΡΟΙΟ ΟΔΥΡΕΤΟ ΟCΤΕΑ ΚΑΙΩΝ
225. ΕΡΠΥΞΩΝ ΠΑΡ[Α ΠΥΡΚΑΙΗΝ ΑΔΙΝΑ CΤΕΝΑΧΙΞΩΝ
226. ΗΜΟC Δ ΕΩCΦΟΡΟ[C ΕΙCΙ ΦΟΩC ΕΡΕΩΝ ΕΠΙ ΓΑΙΑΝ
227. ΟΝ ΤΕ ΜΕΤΑ ΚΡ[ΟΚΟΠΕΠΛΟC ΥΠΕΙΡ ΑΛΑ ΚΙΔΝΑΤΑΙ ΗΩC
228. ΤΗ[ΜΟC Π]ΥΡΚΑ[ΙΗ ΕΜΑΡΑΙΝΕΤΟ ΠΑΥCΑΤΟ ΔΕ ΦΛΟΞ
229. [ΟΙ Δ] ΑΝΕΜΟΙ Π[ΑΛΙΝ ΑΥΤΙC ΕΒΑΝ ΟΙΚΟΝΔΕ ΝΕΕCΘΑΙ

Before line 224 there are two lines hitherto not found in this position in any MS., but occurring, with the difference of χήρωσας for χήρωσεν and ἔθηκας for ἔθηκεν, in XVII. 36–7. The MSS. of Plutarch, however (*Consol. ad Apoll.* 30), give the second line, ἄρητον δέ κ.τ.λ., after line 223 of the vulgate, νυμφίου, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆας. One would at first sight conjecture that the rhapsodist, or whoever was responsible for the papyrus text, brought in the line χήρωσεν κ.τ.λ. from XVII. 36 in order to expand νυμφίου, and then not unnaturally added the line ἄρητον κ.τ.λ., though the τοκῆες had already been mentioned in line 223. But then how is the partial coincidence of the quotation in Plutarch with the text of the papyrus to be explained? Do the MSS. of Plutarch really represent what he wrote, and was he merely misquoting the text of the papyrus, or have the copyists omitted the line beginning with χήρωσεν? These alternatives are based on the assumption that the papyrus text and the quotation as given by Plutarch had line 223 of the vulgate in its vulgate form. But even that is not certain, and it is therefore possible that the passage in the papyrus was in every line different from the vulgate. Be this as it may, the intrusion of the two lines here is not in the least likely to be due to the scribe who wrote this papyrus. The variations in these earlier Homeric traditions are far too many and too important to be scribes' blunders; moreover this copy of XXIII was most probably corrected no less than that of the two preceding books, and the corrector displayed no objection to these two lines.

We are far from proposing to discuss here the general bearings of these variations, and still further from propounding a positive explanation for them; but it will not be out of place to summarise the results of our fresh evidence, and to treat briefly of some points in the controversy evoked by Professor Mahaffy's publication of the Petrie fragment, on which the new papyri tend to throw light.

First, out of ninety-seven or ninety-eight lines partly preserved, nine (two after VIII. 252 and before XXIII. 224, one after XXIII. 160, 162, 165 and 195) are certainly new to us, four of them being lines which occur either wholly or with a slight change in other parts of the Iliad; to this number must be added two more if iv. (*b*) Fr. 7 is not part of a duplicate text. Secondly, in four other cases at least (before XXII. 133, 260, after XXII. 262, and the line ending]ωΜΟΝ in Fr. 6 of XXII, in five if we include the line after XXI. 398), what is left is wholly irreconcilable with the vulgate. Most of these probably, all possibly, are new lines. Thirdly, omitting differences of spelling and mere blunders, in thirteen other instances, VIII. 217, 219, 251, XXI. 396, 397, 398, 609, XXII. 49, 154, 341, XXIII. 163, 165, 198, there are readings which are not found in any of the MSS., to say nothing of the numerous differences which must have occurred in many lines with which the new verses were connected. The average difference between a passage from the vulgate and from one of these papyri amounts to about one new line in eight, and one new reading in every six or seven lines of the vulgate—an average which is much the same as that given by the Petrie and Geneva fragments (Nicole *Revue de philologie* 1893 pp. 101–111). This calculation of averages is however somewhat misleading, as will be shown.

Such being the facts, what are the inferences? So long as the Petrie fragment stood alone, it was possible to discount the importance of its variations from the received text as being accidental, ephemeral, embodying no genuine or early tradition, and valueless for the critical study of the text. This extreme position is no longer tenable. Instead of a fragment of one Ptolemaic Homer papyrus there are now fragments of five—for our fragments of XXI, XXII, XXIII may be treated, as we have shown, as parts of one tradition, if not of one manuscript. Four of these papyri, the Petrie Homer, the Geneva Homer, and ii and iv of this volume, differ very considerably from the vulgate; only one, iii, which is too small to be of much importance, agrees with it. In the face of all this evidence an explanation of the variations as mere scribes' blunders and interpolations is inadmissible. The Geneva fragment and the partial agreement of XXIII. 224 in iv with the quotation of Plutarch show that they were not ephemeral, but a tradition. If their antiquity be doubted, there is the reading of Antimachus in the correction of XXI. 397; and whatever view may be taken as to the value of most of the variations, it cannot be denied that several of them, e.g. XXIII. 198, have seriously to be considered in the critical study of those passages in which they occur.

Secondly, the testimony of these five papyri goes some way to show that if there was any one tradition generally accepted in Egypt in the third century B.C., it was at any rate not our vulgate. While evidence is every year increasing of the unquestioned pre-eminence of the latter in Egypt as far back as the Roman conquest, the evidence for the third century B.C. is tending in the opposite direction. It is clear that the rise of the vulgate into general acceptance took place in the interval. But for that period the only *datum* is the Geneva papyrus, of about the middle of the second century B.C., and a small fragment of VIII without variants, which we found together with some late Ptolemaic papyri at Bacchias when excavating with Mr. D. G. Hogarth last winter, and which probably dates from the late second or first century B.C.

Thirdly, though the average number of new lines in our papyri is much the same as in the Petrie Homer, the fresh evidence seems on the whole to justify the acute suggestion based on the latter by Meyer (*Hermes*, xxvii. p. 368), that new lines were not evenly distributed throughout the Iliad, but were much more frequent in those passages where the thread of the narrative was loose. It is in the passages from the eighth and twenty-third books that the new lines are most common, and this appears to be in accordance with his conjecture. From this point of view a comparison of the variations in XXI, XXII, and XXIII, if we are right in supposing them to be all part of one tradition, is particularly instructive. Had the fragments of the twenty-first book alone been preserved, it might have been thought that here was a text which at any rate agreed with the vulgate in the number of lines. But the fragments of the twenty-second and twenty-third books prove that it is not so. They show on the one hand that the greatest divergence in some parts of the same book from the text of the vulgate is quite compatible with the occurrence of long passages which agree with it; and conversely that the greatest caution must be exercised in arguing from even a considerable fragment of this period which, so far as it goes, has the same number of lines as the vulgate.

Lastly, with regard to the vexed question of the relation of the vulgate to the Alexandrian critics and their influence in obtaining its acceptance, we confine ourselves to a single observation. It is unfortunate that our new fragments do not contain any passage where the reading of the Alexandrians is known to have differed from the vulgate. But on the other hand, if it is a valid assumption that, where the texts of the Alexandrian critics are not known to have differed from the vulgate, they agreed with it, then wherever the readings of the new papyri are foreign to the vulgate, they are in every case equally foreign to the texts adopted by the Alexandrian critics; and beside the enormous divergencies between the vulgate and these papyri, its disagreements with the text of Zenodotus and Aristarchus appear comparatively insignificant.

V. *Third century* B.C. *Bodl. MS. Gr. class. f.* 45 (*P*).

Two fragments containing ends of hexameter lines.

Fr. 1 *Frontispiece.*

]..ϵ̣ỊΟΜΑΙ Α..ω̣Ι
]Ḥ Λ̣ΗϵϹϹΙΝ
]ΝΗϹ ΑΤϵΡ ΑΤΗϹ
]Ḥ Τϵ ΒϵΒΗΚΑϹ
]Τ[Ο]Ν ΑϹΤΥ
]Ṭ Ο ΤϵΚΝ̣[. .
. . . .

Fr. 2.

. . . .
].ΠΟΛ̣[. . . . .]ΡΟΝ[
Π]ΤϵΡΟΝ ΟΙωΝΟΙΟ
]ΑΡ ϵΜΟΙ ΑΛΓϵ[Α] ΔΗ̣[
] ΠΑΙΔΑ Ϲϵ ΤΙΚΤ̣[. .
. . . .

Fr. 1. 3. Was this what Sophocles had in his mind when he wrote the famous 4th line of the *Antigone* ending οὐδ' ἄτης ἄτερ, which has caused his commentators

so much trouble? The occurrence of the phrase ἄτερ ἄτης here is in any case an argument for keeping the MS. reading.

VI. *Third century* B.C.

Fragments of lost tragedies in various hands.

(*a*) *Brit. Mus. Pap.* DCXC.

Four fragments from the middles of columns by the same hand. We have not succeeded in making any of them fit together.

Fr. 1. *Frontispiece.*

. . . . . .
]ΕΥ̣C ΜΑΝΙΑΔ[
]Α ΦΟΙΒΟΥ ΤΗC ΤΕ ΟΜΟCΠΟΡΟ[Υ
Ε]ΞΕΛΑΥΝΕΙC ΔΩΜΑΤΩΝ Τ[
]ΑCΤΟΧ̣ΙΞ̣Η̣Ι̣ Π̣Λ̣ΕΥΡΟΝ ΕΙCΕ[
]C̣ ΤΗΜ ΠΟΛΥCΤΟΝΟΝ [
]ΕΚΕΙCΕ ΤΗΙΔ ΕΠΟΥΡΙCΩ ΠΟΔΑ[
]Ω̣C̣ ΔΕ ΜΥΧΑΛΑ ΤΑΡΤΑΡΑ ΤΕ̣[
]ΑΙΠΟΔΑ ΚΑΤΑΠΤΗΞΩ [
ΑΛ]ΛΑCCΟΜΑΙ ΔΕCΠΟΙΝΑ [
]Ν̣ΤΟ̣[. . .] ΜΗΔ[. . .]Κ̣ΤΑ[
]Ν̣Α ΚΟΡ̣Η [
]ΜΑ̣CΤ[
]ΤΟΝ ΧΟΑ[
]ΠΑΡΟΙΘΕ Τ[
]Η̣ ΔΩCΩΝ̣[
]Ν̣Ε[

Fr. 2.

. . .
]ΠΩΜ[
]ΓΑΡ[
]ΤΙCΚΕ̣[
] ΜΑΛΛΟΝ [
]ΕΛΕΑΙ[
] ΟΞΥΝ[
]ΗΚΕΠ[. .]CC̣ΟC ΕΙC ΚΕ̣[
]ΩC̣ΕΙ Δ ΕΠ̣ ΑΥΤΟΝ[
]Γ̣[.]Ρ̣ΕΜΟΙ ΞΙΦΟC Δ̣[
]Ε[. . .]Ι̣C ΗΜΙΛΛΗC̣[
]ΑΜ̣ΦΩ Δ̣ ΟΡΑ̣[

Fr. 3.

]Π̣ΕΝ ΟΥCΙΑΙ
]
]Ν̣ ΛΟΓΩΝ ΥΠΕΡΤΕΡΟΝ
]ΕΙ ΠΩΛΟC ΩC ΥΠΟ ΖΥΓΟΥ̣
]Ρ̣ΟΥΜΕΝ ΑΡΤΙΩC ΚΑΙ CΥΓΓ[
]Φ̣Ο̣Ρ̣Η̣Ι̣ Ν̣Υ̣Ν̣ Μ̣[

Fr. 4.

]ΩΜΜ̣[
Ο]ΤΟΤΟΤΟΤΟΤΟΤ[ΟΙ
]ΑΥΤΑC Δ ΟΡΩ[
]ΑΝ ΤΗΝΔΕ̣[
]ΑΓΡ[.]Υ̣ΦΩ[
]ΑΛΛ[
2 lines obliterated.
]Ι̣ΝΟC̣[

(*b*) *Brit. Mus. Pap.* DCXCI *a.*

]Κ̣ΑΤ̣[
]ι[
]Τ[
]ωι Π̣[ΡΑ]ΞЄΙ̣[
]ω ΤΑ ΠΟΛΛΑ [
]Τ̣ΟΝ Η ΜΟ̣ΝΟϹ[
]Δ ЄΠΡΑΧΘΗΜ[ЄΝ
]Α ΠΙϹΤЄΥЄΙΝ[
]ΤЄωϹ ΑΠΙϹΤ̣[
]ΠΡΑ[Γ]ΜΑ Κ[
]Α Π̣ΡΟΜΗ[
]Η ΜΗΘЄΝ[
]Ι . ΧΡΗϹΙΝ[. .]Μ̣[
]Τ̣Ι ΜΗ ΠЄΙΡω[
]Η ΚΑΚΟΥ ΜΙ[
]Ο̣Ν ЄΜ ΜΝΗΜ[ΗΙ
] ΠΟΛΛΑΚΙϹ ΓΑΡ[
]ΑΛΛ'ΟΝ ЄΓΚΑ[
] ЄΥΦΗΜωϹ ΘΥ̣[
]ΝωϹ ΤΗ . . Є̣Ν̣[

(*c*) *Brit. Mus. Pap.* DCXCI *b.*

Fr. 1. *Frontispiece.*

]Ν ΟΜΟΙΟΝ ΚΑΙ [
]Α̣ΥΤΟΙϹ ΤΟΙϹ ΓΑ[
]ΔωϹЄΙ ΚΑΚΟΝ [
]Κ̣ΚΟΝ Δ ΟΥΔЄ̣[
]ЄΛΗΛΥΘЄ̣Ν̣ [
]Υ̣ΠΑ̣ . [

Fr. 2.

] . Μ ΠΑΛΑΙ
] . ΑϹΗϹ
] . . ΗΙ ΜΟΝΟΝ
ΛΙ]Μ̣ΠΑΝЄΙ
]ΑΝ ΠΗ ΒΑΛωΝ
]Π̣ΟΙ̣ ΓΑΜΟΝ
]ΜΟΙ ΔΟΚЄ̣[Ι
Τω]Ν̣ ϹωΝ Є . [

VII. *Third century* B.C.

(*a*) *Brit. Mus. Pap.* DCXCII.

Portions of two columns from a lost philosophical work. The papyrus had been covered with a thin coating of plaster and then painted red, so that the ink is extremely faint throughout and in the first column is obliterated except a few letters at the ends of lines. We give a transcript of the second column, in the reading of which we have been much helped by several suggestions from Dr. Henry Jackson, subsequently verified in the papyrus.

. . . .
[. . . . . .] Ε̣ΥΛΟΓΩΝ ΑΝΔ̣Ρ̣Ι . . . Ε̣ΥΝ̣
Ω̣C ΕΥΗΚΟΩΙ ΚΑΙ ΜΗ ΨΟΦΟ̣[Δ]ΕΕ̣Ι ΝΗΔ̣Ι
ΦΟΒΟΥΜΕΝΩΙ ΚΑΝ ΤΟ ΛΕΓΟΜΕΝΟΝ
[ΤΟ]ΥΤΟ CΚΙΑΝ ΙΔΗΙ ΦΑΝΤΑCΙΑC
ΠΡΟC ΔΕ ΤΟΥΤΟΙC ΜΗΠΩ ΔΙΕΦΘΑΡ
ΜΕΝΩΙ ΤΗΝ ΔΙΑΝΟΙΑΝ ΥΠΟ CΟΦΙC
ΤΙΚΗC ΚΑΚΙΑC ΦΑΝΗΝΑΙ ΑΝ ΤΑ ΜΕΝ
CΥΝΗΓΟΡΟΥΝΤΑ ΤΩΝ ΕΙΡΗΜΕΝΩΝ
ΤΟΙC ΠΕΡΙ ΤΗ[C] ΗΔΟΝΗC ΛΕΓΟΜΕΝΟΙC ΕΧΟΝ
ΤΑ ΤΙ ΠΡΑΓΜΑΤΙΚΟΝ ΚΑΙ ΔΙΚΑΙΟΛΟ
ΓΙΚΟΝ ΚΑΙ ΕΜΒΡΙΘΕC ΤΑ Δ ΕΞ ΕΝΑΝ
ΤΙΑC ΑΥΤΟΙ̣C̣ ΛΕΓΟΜΕΝΑ ΓΛΙCΧΡΑ
ΚΑΙ ΜΕΙΡΑΚΙΩΔΗ ΚΑΙ ΚΟΥΦΑ [ΠΑ]Ν
ΤΑΠΑCΙΝ ΟΥ ΜΗΝ ΑΛΛ ΟΥΔΕΝΙ̣[. . . .
ΗΜΕ̣ΙC ΓΕ ΤΑ ΜΕΝ ΚΑΘ ΕΚΑCΤ[. . . .
ΑΝ . [. . . . .]ΤΩ̣[. . . .
. . . .

1. The Δ of ΑΝΔΡ may be Α, and the Ε of ΕΥΝ may be C and a letter (Ο ?) may be obliterated after Ν. ΕΥΝΟΩC is possible.
10. *δικαιολογικός* is found in the Schol. to Soph. *O.C.* 237.
15. The Τ of ΤΑ is written above Κ erased.

(*b*) *Bodl. MS. Gr. class. e.* 63 (*P*).

Fragments of a philosophical work in a small neat hand rather resembling that of the Antiope fragments. The letters are often extremely faint.

Fr. 1, *Plate* II.

Col. 1.

. . . .
]ΤΟΙC [Α]ΡΙCΤΕΡΟΙC
]Τ̣[. . .]ΔΕΞΙΟΙC ΓΙΝΕC
]Ν̣ ΕΠΕΙΔΗ ΚΑΙ ΤΟ ΠΝΕ̣[Υ]
]ΝΕCΤΙΝ ΕΝ ΤΟΥΤΟΙ[C]
Π]Ο̣Λ̣ΛΑΚΙC ΤΟ ΔΕΔ̣Ι̣[. . .]
]Ν̣Κ̣ΑΙ̣Ω̣Ν̣[. . . . .]Ε̣[. .]
]ΑΡΕ[C]ΤΙ[. . . . .]Ν

Col. 2.

. . . .
Λ̣Ο̣Γ̣Ο̣[
. [
Η̣[
Τ̣[.]Ν̣[
ΤΑΥ̣[
ΕΝΑΥΤ[
[

]Υ̣ΤΗΝ ΔΟΙΗΜΕΝ
]ΔΕΞΙΑ ΚΑΤΑ Τ[. .]
]Ν ΤΟΥΤΟ Π[. .] . ΕΙ[. .]
]ΥΤΟ CΥΝΟ̣[. . . . .]
Τ]ΟΥΤΟ Π̣[. .]Α̣Ν̣[. .]
]Γ̣[. .]Ν
]Μ̣[.]ΝΟC̣[. .]Θ̣ΕΝ
Α]ΛΛΑ [.]ΥΝ . . ΙΝ ΤΗΝ
]ΝΑΝΟΜ̣ΟΙC ΔΗΤΑ
]Ν̣ . [. .]ΕΡΗ[.]ΕΝ̣
] . [
. . . .

ΚΑΙ̣ Α[
[
Ν̣[
Π̣ΑΛ̣[
ΞΩΤ[
ΔΕΙΝ[
ΚΕΝ[
ΤΙ̣ΝΟ̣[
Κ[.]ΙΜ[
Τ[
. . . .

Frs. 2 and 3, tops of columns.

Col. 1.]ΔΕΟC

Col. 2.

ΑΥΓΗΝ Μ̣[. . . .]Τ̣ . [
ΚΑΙΟΝ ΕCΤ[Ι . . .] Ν[
Τ̣Ο̣Υ̣C ΔΑ[. . .]Λ̣Α[
ΚΗCΟ . [. . . .]ΝΑ[
ΚΑΙ Α[. .]ΤΟΝ Τ[
ΤΟΙC ΑΝΑΙCΘ[
ΔΑΚΡΥΟΥCΙΝ[
.] ΔΕ ΦΥ[
. . . . .

Frs. 6 and 7.

. . . . .
[. . . . .] ΕΙ . [
[. . . . .] Δ̣ΟΝΤΩΝ̣
[. . . . .] ΟC ΔΕ
[. . . . .] Ε̣ΩΝ ΕΧΟΝΤΕC
[ ]
[. . . . .] ΗC[. . .] . Θ[
[. . . . .] . Α[
. [. . . . .]ΟΥΔ[
Τ[. . .] . ΓΡΗΝ ΔΑΚΡΥ[
Κ̣[. . .]ΜΗΝ ΚΑΙ ΔΙΑ ΤΙ ΚΟ̣Ι̣[

Fr. 4.

. . . .
]ΑΛΛΟ̣Ν[
]ΑΝΤΙC[
]ΤΗΝ Δ[
.] . . [
. . . .

Fr. 5, bottom of column (?)

. . . .
]Τ̣Ω[
]Λ̣Α ΠΑΡΑ[
]ΛΕΓΟΜΕΝΑC̣[
]ΟΝΩC ΟΥ ΔΕΙ Τ[
]ΥΝΗC Ε[
]ΑΒΑΛΕΙΝ Ε[
]ΟΙC ΠΑΘΕCΙ[
]Ν CΕΩC Γ[
ΘΑΥ]ΜΑCΙΑΝ[
]ΝΑCΕΝ̣[

Fr. 8.

. . .
] . . [
]ΤΗ . [
]Ω̣ΤΑΤΑ[

ΓΙ[ΝЄ]ΤΑΙ Μ̣ . . . ΟΝ̣ С̣ΥΝ ΗΔ̣ . . [
Μ̣[. . . .] . . Π̣ЄΡΙ Τ̣Ο̣ . С̣Ο̣ΦΙΑ . . .
СΩ[. .] ΚΑΙ ΦΥ . . . .
ΠΟ[. . . .]ЄΧΟΙ̣Δ̣ . . . ΚΑΙ ΤΩ̣Ι̣
Τ[. . . . . .] . . . Κ̣ . . . ΑΙ ЄΑΝ[
. . . . .

] . Α[
. . .

Fr. 9.

]ΗΚЄΝ ΗΜΙΝ [
]Є̣Ν ΚΡΑΤ̣[
]ΝΗС̣Α̣ЄΡΓ̣[

It is possible that Frs. 2 and 3 join Frs. 6 and 7 in such a way that line 6 of Fr. 3 and line 4 of Frs. 6 and 7 come together. There would however be room for one letter only between ΑΙСΘ and ЄΩΝ, and it is difficult to extract an intelligible word. It is also uncertain whether Fr. 6, containing the first one or two letters of the column, and Fr. 7, have been rightly connected. In line 12 the occurrence of ΓΙ in Fr. 6, and ΤΑΙ in Fr. 7 at two letters' distance, may be only accidental.

VIII. *Third century* B.C.

(*a*) *Brit. Mus. Pap.* DCXCIII.

Two fragments, both from the bottoms of columns, apparently in lyric metre. The word *ἀντιφλέγω*, which probably occurs in Fr. 1. 4, is found only in Pindar (*Ol.* iii. 36).

Fr. 1.

]ΙΔΜ[
Φ]ΑЄСΦΟΡ[Ο]Ν ΑЄ[. . . . .]ΡΟ̣ΜΟΝ ЄΝ̣[
]ΠΙ ΝЄΡΤЄΡΟΝ ΑΥΓΗ̣ΙΟ̣ΝΥΚ[
]ΡΙСΜ ΑΝΤЄΦΛЄ[Γ .]Ν̣ΝЄΚ[
]ΤЄΚΝΟΝ Ω ΤЄΚΝΟΝ Є[
] . Λ̣Λ̣Α ΤΑС ΔΑΡΔΑΝ[
]ΥΤ̣Α̣ΤΑ ΤЄ ΔЄΑ[

Fr. 2.

]ΜΜЄΛЄΟС Δ[.]Ο̣ . . [
Є]ΚΦΥΓΟΝ ΑΛΚΑ̣[
]ΑΤΑ ΜЄ̣Ν СΚΟΤЄΑ[
]ΑΙС ΔЄ ΠΟΤΜΟ[
]ΑΡΜЄΝΟС ΩΛЄ[
]Τ̣ΑСΤΟΡЄСΑС Β̣[
Κ]ЄΔΡΙΝΟΝ Π[
] Α̣ΠΟСΦΑΛΤ[
]СΙ ΥΠЄΝ̣[

(*b*) *Brit. Mus. Pap.* DCXCIV.

Two fragments in comic Iambics. Both contain the tops of columns, and it is possible that they were once joined. If so, only a small strip containing three or four letters in each line has been lost between the second column of Fr. 1 and Fr. 2. Owing to the faintness of the writing, the readings are often uncertain.

Fr. 1. *Col.* 1.

[Α]Π̣ΑΤΗΝ . . . . Τ̣Ο̣ Μ̣Є̣ΤΑ . . . . ΤЄΚ̣ЄΙΝ̣
CΚΟΠЄΙΝ ΠΡΟCΙЄΝ̣ΑΙ Π̣ΑC̣Ι̣ . . . .
Є Ι̣ ΔΥΝΑΤΟΝ ЄCΤΙ ΤΗC ΚΟΡΗC ΑΥΤΟΝ ΤΥΧЄΙΝ
Ζ̣Η̣Τ̣ΗC ΑΝ̣ΟΙΑC ΜЄC̣ΤΟC ΗΝ Τ . . . . . . Ν . .
ЄΠΟΙΗCΑ Α ΜΟΙ ΠΡΟCЄΤΑΤΤЄΝ ЄΥΡΟΝ ΟΙCΙΑΝ
ΑΔΥΝΑΤΟΝ ΗΝ̣[
ΑΥΤΗΝ ΝΟΜΑΡΧ̣[
ЄΝ ΖΗΛΟΤΥΠΙ[ΑΙ
Τ̣[
. . . .

Col. 2.

ΑΠΑΥ[
ΑΥΤ[
ΠΡΟC Τ̣[
. . .

Fr. 2.

Є]ΥΘΥC CΥΛΛΑΒΗC ΜΙΑC ΤΙ ΠΥΡ
] ΟΝΟΜ̇ΑΤΙ ΤΟΥΤΟ ΠΥΡ ΑΚΗΚΟΑ
]Π̣Є ΝΙΚΑΙC ΑΓΑΘΟC ЄΙ ΤΗΝ ЄΛΛΑΔΑ
] . ΛΟΓΗCΑΙ ΠΑ . . ΑΥ . . Δ̣ЄΙ . [
]Α ΜΙΚΡΟΥC ΦΟ[. .]ΡЄΦΟΔ[
]Ν Є̣ΛΛΑΔ[.] ΔΟΥC̣ Π̣ΟΤ ЄΝ̣[

(1) Col. 1, 4. The first three letters of the line look more like ΖΠΥ than anything else; Ν of ΑΝΟΙΑC might be Μ.

5. ΟΙCΙΑΝ seems to be a proper name, but it has no parallel; ΟΥCΙΑΝ was certainly not written.

(2) 6. ЄΛΛΑΔ[. : the reading is very doubtful; the first letter may be Є or Α; one has been written over the other, and it is difficult to determine which was intended to stand.

IX. *First or second century* A.D. *Bodl. MS. Gr. class. f.* 46 (*P*). $3\frac{3}{4} \times 4\frac{7}{8}$ *in.*

Fragment of Demosthenes' oration περὶ τῆς παραπρεσβείας containing § 10 (p. 344), written on the *verso* of an official document of some kind. The scribe appears to have been a careless one as there are several mistakes. ι adscript is written thrice, omitted once. We append a collation with Bekker's text.

[ЄCΤΙ ΤΟΙΝΥΝ Ο]ΥΤΟC Ο ΠΡΩ[ΤΟC ΑΘΗ
[ΝΑΙΩΝ ΑΙCΘΟ]ΜЄΝΟC Φ[ΙΛΙΠΠΟΝ
[ΩC ΤΟΤЄ ΔΗΜΗΓ]ΟΡΩΝ ЄΦΗ [ЄΠΙ
[ΒΟΥΛЄΥ]ΟΝ[ΤΑ ΤΟΙC Є]ΛΛΗCΙΝ ΚΑΙ Δ[Ι

[Α]Φ[Θ]ЄΙΡΟΝΤ[Α ΤΙΝΑϹ Τ]ωΝ ЄΝ ΑΡΚΑΔ[Ι
Α ΠΡΟЄϹΤΗΚΟ[Τ]ω[Ν] ΚΑΙ ЄΧωΝ ΙϹΧΑ[Ν
ΔΡΟΝ ΤΟΝ ΝЄΟΠΤΟΛЄΜΟΥ ΔЄΥΤЄΡΑ
ΑΓωΝΙϹΤΗΝ ΚΑΙ ΠΡΟϹΙωΝ ΜЄΝ[ΤΗΙ
ΒΟΥΛΗΙ ΠΡΟϹΙωΝ ΔЄ ΤωΙ ΔΗΜωΙ ΠЄ[ΡΙ
ΤΟΥΤωΝ ΚΑΙ ΠЄΙϹΑϹ ΥΜΑϹ ΠΑΝΤΑΧΟΥ
ΠΡЄϹΒЄΙϹ ΠЄΜΨΑΙ ΤΟΥ ΑΞΑΝΤΑϹ ΔЄΥ
ΡΟ ΤΟΥ ΠΡΟϹ ΦΙΛΙΠΠΟΝ ΠΟΛЄΜΟΥ /

4. Є]ΛΛΗϹΙΝ : Ἕλλησι Bekk.
7. l. *δευτεραγωνιστήν.*
8. ΚΑΙ : om. MSS.
10. The MSS. vary between *πανταχοῖ* (Σ), *πανταχοῦ* (FYQ), and *πανταχῇ* (vulg.): Bekk. adopts the first.
The MSS. have *τοὺς συνάξοντας δεῦρο τοὺς βουλευσομένους περὶ τοῦ πρὸς Φίλιππον πολέμου.* The omission of *τοὺς βουλευσομένους περί* is clearly due to the fact that in the archetype a line beginning ΡΟΤΟΥϹ was immediately followed by one beginning ΡΙΤΟΥ.

X. *About the second century* A.D. *Bodl. MS. Gr. class. f.* 47 (*P*). 5 × 2½ *in.*

Fragment of Demosthenes' oration *πρὸς Φορμίωνα* containing the end of § 5 and §§ 6–7 (pp. 908–9). The papyrus is written in a careful semi-uncial hand; *ι* adscript is written five times, omitted once.

Col. 1.

[Δ]ΙΗ
[ΓΗϹΑϹΘ]ΑΙ ΥΜΙΝ ЄΓω
[ΓΑΡ ω ΑΝ]ΔΡЄϹ ΑΘΗΝΑΙ
[ΟΙ ЄΔΑΝ]ЄΙϹΑ ΦΟΡ
[ΜΙωΝΙ Τ]ΟΥΤωΙ ЄΙ
[ΚΟϹΙ ΜΝ]ΑϹ ΑΜΦΟ

Col. 2.

ΡΟΥ Λ[ΑΜΠΙΔΟϹ ΧΙΛΙΑϹ
ΔΡΑΧ[ΜΑϹ ΔЄΟΝ ΔЄ ΑΥ
ΤΟΝ Κ[ΑΤΑΓΟΡΑϹΑΙ ΦΟΡ
ΤΙΑ ΑΘ[ΗΝΗΘЄΝ ΜΝωΝ
ЄΚΑΤΟ[Ν ΔЄΚΑΠЄΝ
ΤЄ ЄΙ Η[ΜЄΛΛЄ ΤΟΙϹ
ΔΑΝΙ[ϹΤΑΙϹ ΠΑϹΙ ΠΟΙ
ΗϹΑΙ Τ[Α ЄΝ ΤΑΙϹ ϹΥΓ
ΓΡ[ΑΦΑΙϹ ΓЄΓΡΑΜΜЄ
Ν[Α] ΟΥ [ΚΑΤΗΓΟΡΑϹЄΝ
ΑΛΛ Η [ΠЄΝΤΑΚΙϹΧΙ
ΛΙωΝ [ΚΑΙ ΠЄΝΤΑΚΟ

[ΤЄΡΟΠΛΟΥ]Ν ЄΙC ΤΟΝ
[ΠΟΝΤΟΝ] ЄΠΙ ЄΤЄΡΑ
[ΥΠΟΘΗΚ]ΗΙ ΚΑΙ CΥΓ
[ΓΡΑΦΗΝ] ЄΘЄΜΗΝ
[ΠΑΡΑ ΚΙΤΤΩ]Ι ΤΩΙ
[ΤΡΑΠЄΖΙΤ]ΗΙ ΚЄ
[ΛЄΥΟΥCΗC Δ]Є ΤΗC
[CΥΓΓΡΑΦΗC ЄΝΘ]ЄCΘΑ[Ι

CΙΩΝ Δ[ΡΑΧΜΩΝ CΥΝ
ΤΩΙ ЄΠ[ΙCΙΤΙCΜΩΙ
ΟΦЄΙΛЄ[Ι Δ ЄΒΔΟΜΗΚΟΝ
ΤΑ ΜΝΑC [ΚΑΙ ΠЄΝΤЄ ΑΡ
ΧΗ ΜЄ[Ν ΟΥΝ ΑΥΤΗ ЄΓЄ
ΝЄΤΟ Τ[ΟΥ ΑΔΙΚΗΜΑ
ΤΟC [

Col. 2, 2. ΔΡΑΧΜΑC: so ΣFQ; om. Bekker with some MSS.
7. ΔΑΝΙ[CΤΑΙC: *δανεισταῖς* Bekk.
8. ΠΟΙ]ΗCΑΙ: *ποιήσειν* Bekk. with most MSS. *ποιεῖν* FQ. On the use of the aorist infinitive after *μελλω* cf. Phrynichus (315, p. 420, ed. Rutherford), *ἔμελλον ποιῆσαι, ἔμελλον θεῖναι, ἁμαρτήματα τῶν ἐσχάτων εἴ τις οὕτω συντάσσει.*

XI. *Plate IV. Third century* A.D. *Bodl. MS. Gr. class. f.* 48 (*P*). $3\frac{3}{4} \times 5\frac{1}{4}$ *in.*

Parts of two consecutive columns from the lost *Πεντέμυχος* of Pherecydes of Syros. This identification—due originally to Dr. W. Leaf—is based on the well-known quotation in Clemens Alexandrinus (*Strom.* 6, p. 621), most of which is contained without variation in col. 1. There is therefore no room for doubt that we have here a fragment of what at any rate passed for the work of Pherecydes in Clement's day. That this was more than a collection of fragments we know on the authority of Diogenes Laertius, who asserts that Pherecydes' book was then still extant, and quotes its opening words (*Vit. Phil.* i. 11. 6). The testimony of Celsus (*ap.* Orig. *c. Cels.* i. p. 14) is no less explicit. Whether this *βιβλίον*, of which the present fragment now offers a fair specimen, can be accepted as the genuine writing of Pherecydes is another question. We know from Josephus (*C. Apion.* i. p. 1034 E) that what had been handed down as the work of the earliest philosophers, and among them Pherecydes, was by no means free from the suspicion of the Greeks themselves. Similar doubts have been entertained in more recent times; but at all events the obscurity and symbolical language which displeased Heine (*Mem. de l'acad. royale des Sc. et belles Lettres de Berlin*, 1749 p. 303 ff.) cannot be urged

against the new fragment. The impurity of the dialect need be no stumbling-block. In the case of so old a writer, and moreover a writer of prose, much may be laid to the account of copyists. The occurrence of the two forms ποιοῦσιν and ποιεῦσιν within the space of ten lines (col. 1, lines 1 and 10) afford a good instance of the gradual corruption. The form Ζᾶς as employed by Pherecydes is not new (cf. Clem. Alex. l. c., Eustath. p. 1387, 24), and has before now excited remark (cf. Diels, *Archiv f. Geschichte d. Phil.* i. 1 p. 12); it seems to have been also used by Pythagoras (*ap.* Porph. *V. P.* 17). On the whole we may say that there is nothing in the passage incompatible with genuineness, though this is as far as the present data will carry us.

The precise subject of the two columns is not made perfectly clear. We are expressly told by Eratosthenes (*Kat.* 3) that the marriage of Zeus and Hera had been described by Pherecydes; and the words put in the mouth of the former at the beginning of col. 2, σέο γὰρ τοὺς γάμους εἶναι, decidedly suit the supposition that this is part of the description to which Eratosthenes referred. That the occasion was an important one is emphasized by the remark that it formed a precedent for gods as well as men. On the other hand has to be set the very anthropomorphic description of the preparations for the ceremony, though this may not have been out of harmony with the ideas of the age.

But whatever may be the view adopted, the context in which Clement's quotation, Ζᾶς ποιεῖ φᾶρος μέγα, κ.τ.λ., is now shown to have occurred, makes the natural identification of the φᾶρος here described with that mentioned in another place by Clement in connexion with the ὑπόπτερος δρῦς (*Strom.* 6. 642 A), somewhat doubtful. Hitherto the presumption was that the two quotations were taken from the same passage. It now becomes tolerably evident that they were not. It is obvious that the φᾶρος made by Zeus on this occasion was simply the marriage coverlet. The other φᾶρος πεποικιλμένον which was placed on the oak tree, the whole having some symbolical meaning and generally regarded as an allegory of the Creation, may indeed have been similar, but this we do not know. And it may be pointed out how much more natural Clement's comparison between the φᾶρος of Zeus and the shield of Hephaestus becomes on this view. The repetition of the idea of a god making a work of art is all that he intends to notice.

The hand of this papyrus appears to be rather anterior in date to that of xii, but belongs to the same type.

Col. 1.

ΤΩΙ ΠΟΙΟΥCΙΝ ΤΑ Ο[Ι]ΚΙΑ
ΠΟΛΛΑ ΤΕ ΚΑΙ ΜΕΓΑΛΑ
ΕΠΕΙ ΔΕ ΤΑΥΤΑ ΕΞΕΤΕ
ΛΕCΑΝ ΠΑΝΤΑ ΚΑΙ ΧΡΗ
ΜΑΤΑ ΚΑΙ ΘΕΡΑΠΟΝΤΑC
ΚΑΙ ΘΕΡΑΠΑΙΝΑC ΚΑΙ
ΤΑΛΛΑ ΟCΑ ΔΕΙ ΠΑΝΤΑ
ΕΠΕΙΔΗ ΠΑΝΤΑ ΕΤΟΙ
ΜΑ ΓΙΓΝΕΤΑΙ ΤΟΝ ΓΑ
ΜΟΝ ΠΟΙΕΥCΙΝ ΚΑΠΕΙ
ΔΗ ΤΡΙΤΗ ΗΜΕΡΗ ΓΙ
ΓΝΕΤΑΙ ΤΩΙ ΓΑΜΩΙ ΤΟ
ΤΕ ΖΑC ΠΟΙΕΙ ΦΑΡΟC ΜΕ
ΓΑ ΤΕ ΚΑΙ ΚΑΛΟΝ ΚΑΙ
ΕΝ ΑΥΤΩ[Ι] Π̣Ο̣Ι̣Κ̣[ΙΛΛΕΙ ΓΗΝ
ΚΑΙ ΩΓΗ[ΝΟΝ ΚΑΙ ΤΑ Ω
ΓΗΝΟΥ [ΔΩΜΑΤΑ . . . . . .
. . .]Π̣Ι̣[. . . . .
\- - - - - - - -

Col. 2.

ΓΑΡ CΕΟ ΤΟΥC ΓΑΜΟΥ[C
ΕΙΝΑΙ ΤΟΥΤΩΙ CΕ ΤΙΜ[Ω
CΥ ΔΕ ΜΟΙ ΧΑΙΡΕ ΚΑΙ . Ρ̣[. .
ΙCΘΙ ΤΑΥΤΑ ΦΑCΙΝ ΑΝ[Α
ΚΑΛΥΠΤΗΡΙΑ ΠΡΩΤΟΝ̣
ΓΕΝΕCΘΑΙ ΕΚ ΤΟΥΤΟΥ Δ̣[Ε
Ο ΝΟΜΟC ΕΓΕΝΕ[Τ]Ο ΚΑΙ
ΘΕΟΙCΙ ΚΑΙ ΑΝΘΡ[ΩΠ]Ο̣Ι̣
CΙΝ Η ΔΕ ΜΙ[. . . . . . .
ΤΑΙ ΔΕΞΑ[. . . . .
ΦΑ̣[. . . . .
C[. . . . .
ΚΛ[. . . . .
Ο̣[. . . . .
ΘΡ̣[. . . . .
\- - - - - - - - - - - -

Col. 1, 11. Η has very likely fallen out after ΚΑΠΕΙΔΗ.

15–17. The lacunae are filled up from Clem. Alex. *Strom.* 6, p. 621 A.

16. ΩΓΗ[ΝΟΝ: cf. the note of Sturz, *Commentatio de Pher.* p. 46.

18. The letters are fairly certain; the second is quite clearly not Ο or Τ, so ΥΠΟΠΤΕΡΟC is excluded.

Col. 2, 1. The last word of the preceding col. was perhaps a participle with the meaning 'ordaining.'

3. ΧΑΙΡΕ is ambiguous: the meaning depends upon the view taken as to the person addressed; the speaker is presumably Zeus.

4. The numeral in the margin probably denotes a new chapter, and indicates that this was a continuous work, not a collection of extracts; cf. Introd.

ΑΝΑΚΑΛΥΠΤΗΡΙΑ: Pollux, *On.* III. 36, says: *οὐ μόνον ἡ ἡμέρα ἐν ᾗ ἐκκαλύπτει τὴν νύμφην οὕτω καλεῖται, ἀλλὰ καὶ τὰ ἐπ' αὐτῇ δῶρα.* Either meaning will suit this passage, but the first seems preferable.

9–11. The lacunae may be filled in various ways; Η ΔΕ ΜΙΞΙC ΓΙΓΝΕ | ΤΑΙ ΔΕΞΑΜΕΝΗC ΤΟ | ΦΑΡΟC would perhaps fit the context.

XII. *Plate III. Late third century* A.D. *Brit. Mus. Pap.* DCXCV *a.* 4½ × 3½ *in.*

Fragment of a lost tragedy with scholia, probably from the Melanippe Desmôtis of Euripides, if Prof. Mahaffy's conjecture ΜЄΛΑΝΙΠΠΗΝ in line 7 is right. The first seven lines are in iambics, the eighth is no doubt the beginning of a chorus. The scholia are written in a late third or early fourth century A.D. cursive hand, which is important as showing that the broad rather sloping uncials in which this and so many other papyri are written, go back to the third century A.D. Cf. xi, xiii, the Ezekiel fragment in *Gr. Pap.* I. v, the Homeric fragment no. iv of that volume, Brit. Mus. Pap. CXXVI *recto*, containing part of the second, third, and fourth books of the Iliad, and the long magical papyrus, Brit. Mus. Pap. XLVI, which are all written in this type of uncial.

The *verso* contains a much effaced petition addressed to the god Socnopaeus (cf. B. U. 229 and 230), in a hand of the same period as the scholia.

. . . .

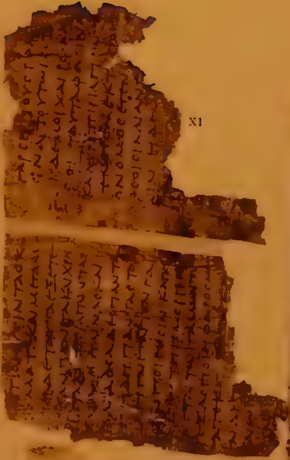
	ΑΥΤΑΙ ΛΑΛΟΥϹΑΙ ΤΟΝ[
]ουσιν καὶ νυ-	ΤΡΥΧΟΥϹΙ ΠΟΛΛΟΙϹ Τ[
. . . ουσ]ι βουλεύουσι	ΚΑΚΟΥΜЄΝΑΙϹ ΓΑΡ Ṇ[
	ΫΠΟ ΜΗΤΡΥΩ͂Ν ΤЄ ΚΑ[Ι
] οἶκτον ἔχει	ΟΥΚ ΗΛΘ ΑΡΗΞΩΝ ΑΛ[ΛΑ
]σι πεντα-	ΝΥΝ ΟΥΝ ΑΠΟΙΝΑ Τ[
]ṿλον ἐṿ ω	ΚΑΤΑ ΤΗΝ ΜЄΛΑΝΙΠ̣[ΠΗΝ
]λάζονται	ΑΛΛΑ ΞЄϹΤΩΝ Є̣Τ̣[
]οντων κ̣	

Scholia, line 2. The lacuna has no doubt to be filled up with another verb; νυ- | (for νου- |) [θετοῦσ]ι may be conjectured; but it is quite uncertain how many letters are lost. 'Women worrying with superfluous advice' seems to have been the gist of the text.

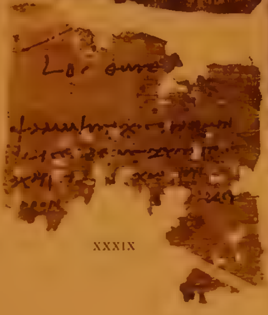
XIII. *Third or early fourth century* A.D. *Brit. Mus. Pap.* DCXCV *b.* 7 × 3½ *in.*

Portions of two columns from a prose work, written, this fragment would suggest, in Platonic style. The subject under discussion is seemingly poetic composition.

PLATE IV.



XI



XXXIX

XXXVIII

Col. 1.

]ΤΩC Η ΔΕC
]Α ΠΟΛΛΑ ΕΠΙ
] ΠΡΑΓΜΑ ΤΑ̣Υ̣
]Ι ΛΥΠΕΙ[C]ΘΑΙ
]ΤΟΝ ΑΕΙ ΔΕ
C?]Ω̣ΚΡΑΤΗΝ
]CΙΝ ΩC ΕΝΙ
]ΕΙΝ ΤΕ
]Υ̣ ΟΙ ΠΕΡΙ
Τ]ΕΚΜΑΙΡΟ
]Ο ΤΡΕΨΕC
Α]ΝΘΡΩΠΟΙC
]Ν ΚΡΑΤΙC
]ΝΕΝΑΙ ΠΡΟ
Ε]Π ΑΥΤΗΝ
]ΛΙCΚΕ ΤΑ
]̣ ΜΟΝΟΝ
]Λ̣ΛΑC ΤΗ
]Τ̣ΟΥC ΠΑΝ
] ΕΙΔΕΝΑΙ
]ΕΝΧΕΝ
. . .

Col. 2.

ΑΥΤΟΝ[
ΤΟΙC Ε̣Δ̣Ο[
Χ̣Ο̣ΜΕΝ[
ΤΑ ΟΥΤ . [
ΧΡΩΜΕ[
ΚΑΙ ΤΩΝ[
ΤΑΥΤΑ ΚΑ[
ΤΑ ΕΙΠ̣Ε Μ[
ΡΙC ΤΟ ΔΕΙ[
ΟΥC Τ̣ΙΜΑ̣[
ΤΕ Θ̣ΑΥΜ̣ΑΖ̣[
ΕΓΩΓΕ̣[.]Φ[
ΞΟΝ Η ΜΕΙΝ[
ΜΑΤΑ ΑΥΤΩ̣[
ΜΕΝΤΟΙ . Χ[
ΠΟ[Ι]ΗCΕΙC Μ[
ΕΓΩΓΕ Μ[.]ΛΙ[
ΜΑΚΑ ΕΠΙ ΔΕ[
ΒΩ ΜΕΛΑΝΙΠ̣[ΠΗ
ΕΠΙ ΔΕ ΤΡΑΓΩ[ΔΙΑΙ
. . . [. . . .] ΔΕΔ̣[
. . . . .

Col. 2, 8. ΕΙΠΕ: this word, taken in conjunction with ΕΓΩΓΕ̣ in lines 12 and 17, is suggestive of dialogue.

16. ΠΟ[Ι]ΗCΕΙC: the proximity of ΤΡΑΓΩΔΙΑ (line 20) makes it likely that this is the substantive, and not the future of *ποιῶ*.

The margin at the top of the papyrus containing the above two columns, as well as the *verso*, is filled with semi-cursive writing of about the same period, which seems to give an account of the embalmment and burial of an Apis bull. Phrases like *μύρον Αἰγύπτιον, ἐπλέ̣σ̣θησαν* [*ο*]*ἴκτου . . . καὶ πένθους . . . τοῦ Ἄπεως, ἡ δὲ κεδρία ἐπιχύνε*[*ται ?*], *λούσαντες τὸν δ* . . . leave little room for doubt about the theme. Osiris and perhaps Isis are also mentioned. The writing is however too much obliterated to be of much value; and there is nothing to show whether it is a fragment of a literary work or an occasional composition.

II. PAPYRI OF THE PTOLEMAIC PERIOD

XIV. *Third century* B.C. *From the Fayoum.*

THE following four papyri formed part of a papyrus case for the feet of a mummy. The various documents used were stuck together with water, and the outside plastered and painted. In those from the inside layer, (*a*), (*c*), and (*d*), the ink has run owing to the water, and in several places is so faint as to be almost or quite undecipherable. In (*b*), most of which was plastered and then painted, the ink, after the plaster is removed, is generally fresh, but some parts of it which only received a coating of red paint are very difficult to read. The Greek documents belong to the correspondence of a certain Asclepiades, who seems to have been an important official in the service of the διοικητής at Alexandria, but having relations with the Fayoum. They belong to the reign of Philadelphus or Euergetes I.

(*a*) 270 or 233 B.C. *Bodl. MS. Gr. class. c.* 30 (*P*). 11¾ × 4½ *in.*

Letter from Apollonius to Asclepiades. The writer, an official, after apologizing for troubling Asclepiades, says that he is forced to ask him to provide a donkey and some wheat. The reasons for his making this request are, owing to the faintness of the ink in lines 7–13 and the consequent uncertainty of several readings, obscure, but the obstacle to Apollonius obtaining what he wanted before seems to have been the agent of Asclepiades, who had declined to give the order without Asclepiades' consent, though Demetrius, the ἀρχιφυλακίτης, had agreed to it. Apollonius accordingly asks Asclepiades to supply him with the donkey and wheat through Arimouthes, a member of the military caste of μάχιμοι.

Ἀπολλώνιος Ἀσκληπιάδει
χαίρειν. τεταγμένος
ἐπ[ὶ] τ̣ῶ[ι . . .]ωι, ὃς ἀ̣ναγκαῖο̣ν̣ ἄγω
ἐν τῶι ἔρ[γωι], ἐὰν ἐνδεχόμενον
ἦι, μηθέν σε ἐνοχλήσειν μηδ' ἀ-
ξιώσειν, ἀναγκάζομαι οὐ βουλό-
μενος ὑ̣π̣ὸ τῶ̣ν φανέντω̣ν ἄ̣π̣α̣ν
οἰκείων ὄντω̣ν ἐ̣μοὶ ἀξιοῦν σε.
διό, ἐὰν σοὶ δόξηι εὔγνωμον εἶναι,
τὴν ὄνον καὶ τὰς δα . τῶν πυ(ρῶν),
ἅ δεῖ, π̣ό̣ρ̣ι̣σ̣όν μοι εἰς τὴν τροφὴν
τῶν περὶ ἐμὲ σωμάτων ἐγ βουκόλων
κα̣λ̣ῶ̣ς σ̣υ̣νεισχόμενω̣ν δὲ ὑπὸ
Δημητρίου τοῦ ἀρχιφυλακίτου.
ἀξιωθεὶς δὲ ὑπ' ἐμοῦ, δ[ι]ὰ τὸ
διατετηρηκέναι ἐμαυτὸν μη-
δένα τρόπον ἐνοχλεῖν, ἀζμένως
[ἃν συ]νέταξεν τὸ παρ' αὐτῶι ἀποδοῦναι,
ὁ δὲ παρὰ σοῦ οὐκ ἔφη δύνασθαι
ἄνευ τῆς σῆς γνώμης ἀποδοῦναι.
διὸ ἀξιῶ ἐὰν σοὶ δόξηι συντάξεις
ἀποδοῦναι Ἀριμούθηι τῶι μ̣ι̣σ̣θ̣ω̣τῶν
μαχίμωι.
ἔρρωσο. (ἔτους) ιε
Παῦνι η.

On the *verso*

π̣αρ' Ἀπολλωνίου
Ἑρμίου. (ἔτους) ιε Παῦνι η. Ἀπολλώνιος
περὶ ὑποζυγίου Ἀσκληπιάδει.

13. l. συνισχ. 17. l. ἀσμένως. 21. l. συντάξαι. 24. L Pap.; so elsewhere.

3. Perhaps [πυρ]ῶι; cf. line 10.
10. The letter after δα is not unlike the sign for ἀρτάβας, but the α of δα is certain and cannot be L the sign for ½. Nor will δαπ^{a}, i.e. δαπάνας, suit.
12. σωμάτων: apparently slaves; the genitives in this and the next line seem to

be absolute rather than dependent on τροφήν, which probably refers to τὴν ὄνον. The donkey was the principal subject of the letter, as is shown by περὶ ὑποζυγίου in line 28.

13. A participle or adjective to be contrasted with συνεισχομένων is wanted at the beginning of the line. The second letter of καλως may be ο, the third μ or π, the fourth η.

15. ἀξιωθείς: sc. Demetrius.

WChr 1,411 = (*b*) 264 or 227 B.C.

Letter from Apenneus to Asclepiades, announcing the preparation of provisions and means of transit for Chrysippus the διοικητής, a visit from whom was expected. Chrysippus seems to have had a predilection for birds.

Ἀ[π]εννε[ὺς] Ἀσκληπιάδει χαίρειν. [κα]θ̣ό̣τι σ[ὺ ἔ]γραψας, ἑτοιμάκαμεν
ἐπὶ τὴν παρουσίαν τὴν Χρυσίππου [τοῦ ἀρχισωματο]φύλακος καὶ διοικητοῦ
λευκομετώπους δέκα, χῆνας ἡμέρους π[έν]τε, ὄρνιθας πεντήκοντα·
[ὅ]δ̣ια χῆνες πεντήκοντα, ὄρνιθες διακόσια[ι], περ[ι]στριδεῖς ἑκατόν· συνκεχρή-
με̣[θ]α δ̣ὲ ὄνους βαδιστὰς πέντε καὶ τούτων τὰς . [. . . .]ς, ἑτοιμάκαμεν δὲ
καὶ τοὺς τεσσαράκοντα ὄνους [τοὺς σ]κ̣[ε]υ̣οφόρους· γινόμ[εθα] δὲ πρὸς τῆι ὁδοποίαι.

ἔρρω[σο. (ἔτους)] κβ Χοίαχ δ.

On the *verso*

(ἔτους) κβ Χοίαχ ζ̄. Ἀπεννεὺς Ἀσκληπιάδει
ξενίων τῶν ἡτοιμασμένων.

2. The occurrence of the complimentary title ἀρχισωματοφύλαξ, which just fits the lacuna, is remarkable, as in the Petrie papyri these titles were conspicuous by their absence.

3. λευκομέτωποι are most probably birds of some sort. περιστ(ε)ριδεῖς are young pigeons.

5. Probably a word for saddle or harness is lost in the lacuna; ἀστράβας, though attractive, does not suit.

6. ὁδοποίαι: with this repairing of the roads against the arrival of the dioecetes compare the preparations for the visit of Philadelphus to the Fayoum, Petrie Pap. II, p. [43].

(*c*) *Bodl. MS. Gr. class. c.* 31 (*P*). $3\frac{3}{4} \times 13$ *in.*

Letter from Asclepiades to Polycrates, requiring the presence of a certain Timoxenus who was wanted to go to Alexandria. The letter was forwarded to Aristodorus, without whose consent Timoxenus was not able to come, by Polycrates, who adds himself a request for the necessary permission. The letter of Asclepiades is written in a remarkably fine bold hand.

Ἀσκληπιάδης Πολυκράτει χα[ί]ρειν. χρείαν ἔχομεν
ἀναγκαίαν Τιμοξένου ὥστε ἀποστεῖλαι αὐτὸν
εἰς τὴν πόλιν. Καλῶς οὖν ποιήσεις γράψας αὐτῶι
λεοτουργῆσαι ἡμῖν. ἔρρωσο.

2nd hand.

Ἀριστοδώρωι. εἰ ἔρρωσαι, εὖ ἂν ἔχο[ι]. κατὰ σύṇβαινον βουλό-
μενοι Τιμόξενον ἀποστεῖλαι εἰς Ἀλεξανδρείαν
πρὸς τινὰ χρείαν ἀṇạγκạίạṿ ἠξιώσαμεν αὐτόν. οὐδ' οὐκ ἔφυ δύ-
νασθαι πλεῦσαι ἄνευ σοῦ. καλῶς οὖν ποιήσεις ἐντειλάμενος
αὐτῶι λειτουργῆσαι. χαρίεισαί μοι τοῦτο ποιήσας.

On the *verso*, written by the 1st hand

Πολυκράτει.

4. l. λειτουργῆσαι. 5. βουλομενοι is written over χρειαν εχοντες erased. 6. l. ὁ δ' οὐκ ἔφη. Were the papyrus two or three centuries later the υ of ἔφυ might be read as η, but the occurrence of the ɥ shaped η in its fully developed form so early as this would be quite without parallel. The letter is still in a transitional form at the end of the second century B.C. 7. χαρίεισαι is apparently due to a confusion of χάρισαι with χαριεῖ.

3. τὴν πόλιν: i.e. Alexandria, as line 5 shows.

(*d*) *Bodl. MS. Egypt. f.* 3 (*P*). $6 \times 4\frac{1}{4}$ *in.*

Subscription to a demotic letter.

παρὰ τῶν ἱερέων τοῦ
Σούχου περὶ τοῦ ạὐṭοῦ
κροκοδιλοταφίου.

2. Suchus, i.e. Sebek, the crocodile god worshipped at Arsinoe and in the Fayoum generally.

XV. 139 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXVII. 6 × 35 *in.*

Sale of two twelfth parts of a property consisting of 5 arourae on an island in the lower toparchy of the Latopolite nome, by Tagôs the daughter, and Ammonius the son, of Achilles, to Psenthotes, a member of the association of ibis-buriers at Pathyris. The price of the $\frac{5}{6}$th aroura was 2 talents 3000 drachmae of copper.

The papyrus begins with a long list of the eponymous priesthoods (cf. Pap. xx) which is remarkable in several respects. The third column contains the docket of the royal bank, showing that the tax of 5 per cent. on sales had been paid.

Col. I. lns 1-11 in WChr 1,106

[βασιλευό]ντ[ων Πτο]λε[μαίου θεοῦ εὐεργέτου] τοῦ Πτ[ολ]εμαίου [καὶ Κλεοπ]άτρας θεῶν ἐπιφανῶν, καὶ βασιλίσσης Κλεοπάτρας τῆ[ς] ἀδελφῆς,

[καὶ βασιλί]σσης [Κ]λεοπ[άτρας τῆς γυναικός], θεῶν εὐεργετ[ῶν, ἔτ]ους λβ, ἐφ' ἱερέως τοῦ ὄντος ἐν Ἀλεξανδρείαι Ἀλεξάνδρου

[καὶ θεῶν] σωτήρων καὶ [θεῶν ἀδελφῶν καὶ θεῶν] εὐεργετῶν κα[ὶ θεῶν φιλ]οπατόρων καὶ θεῶν ἐπιφανῶν καὶ θεοῦ φιλομήτορος καὶ θεοῦ

[εὐπάτο]ρος καὶ θεῶν εὐ[εργετῶν, ἀθλοφόρο]υ Βερενίκης εὐεργε[τίδος, καν]ηφόρου Ἀρσινόης φιλαδέλφου, ἱερείας Ἀρσινόης φιλοπάτορος

[τῶν ὄν]των ἐν Ἀλεξαν[δρείαι, ἐν δὲ Πτολ]εμαίδι τῆς Θηβαίδ[ος ἐφ' ἱερέω]ν Πτολεμαίου σωτῆρος, καὶ βασιλέως Πτολεμαίου θεοῦ

[εὐεργέτο]υ καὶ σωτῆ[ρος ἐπιφανοῦς εὐχαρ]ίστου, καὶ τοῦ βήμ[ατος Διο ?]νύσου τοῦ βασιλέως τοῦ μεγάλου θεοῦ εὐεργέτου καὶ σωτῆρος

[ἐπιφανοῦς] εὐχαρίστο[υ, Πτολεμαίου θεοῦ φιλα]δέλφου, Πτολεμαίου εὐ[εργέτ]ου, Πτολεμαίου φιλοπάτορος, Πτολεμαίου θεοῦ ἐπιφανοῦς

[καὶ εὐχα]ρίστου, Π[τολεμαίου θεοῦ φιλο]μήτορος δικαιοσύνη[. Πτο]λεμαίου θεοῦ φιλομήτορος, Πτολεμαίου θεοῦ εὐπάτορος,

ἱ[ε]ρειῶν βασιλίσσης Κλε[οπ]άτρας τῆς ἀδελφῆς, καὶ βασιλίσσης Κλ[εοπά]τρας τῆς γυναικός, καὶ βασιλίσσης Κλεοπάτρας τῆς
θυγατρός, καὶ Κλεοπάτρας τῆς μητρὸς θεᾶς ἐπιφανοῦς, καν[ηφόρου Ἀρσι]νόης φιλαδέλφου τῶν οὐσῶν ἐμ Πτολεμαίδι, μηνὸς
Θωὺθ $\overline{\kappa\epsilon}$ ἐν Λατωνπόλει τῆς Θηβαίδος ἐπ' Ἀπολλωνίου ἀγορα-[νόμο]υ.
ἀπέδοτο Ταγὼς Ἀχιλλέως Περσίνη ὡς (ἐτῶν) μ εὐμεγέθης με[λί-χρω]ς μακροπρόσωπος εὐθύριν φακὸς τραχήλωι ἐγ δεξιῶν,
μετὰ κυρίου τοῦ αὐτῆς ἀνδρὸς Ἑρμίου τοῦ Ἕρμωνος Πέρσο[υ τῶ]ν Πτολεμαίου καὶ τῶν υἱῶν ὡς (ἐτῶν) με μέσου μελιχρόου
ὑποκλαστοῦ οὐλὴ ῥινί, καὶ Ἀμμώνιος Ἀχιλλέως Πέρσης τῶν [υἱ]ῶν ὡς (ἐτῶν) λε μέσος μελίχρως ὑποκλαστὸς μακροπρόσωπος

Col. 2.

ἀναφάλα[ντος] οὐλὴ κροτάφωι δεξιῶι ὦς δεξιὸν τετρημένος,
τὸ ὕπαρ[χον] ἑκάστωι μέρος δωδέκατον γῆς νησιωτίδος ἐν τῆι
κάτω τ[οπαρ]χίαι τοῦ Λατοπολίτου ἀπὸ ἀρουρῶν δέκα. ὅρια καὶ
γείτονε[ς τ]ῆς ὅλης γῆς νότου καὶ ἀπηλιώτου νῆσος Ἀφροδίτης
τῆς ἐν Π[αθύ]ρει καὶ νῆσος Λητοῦ, βορρᾶ νῆσος Ἀφροδίτης
τῆς ἐμ [Παθύ]ρει, λιβὸς ποταμός. ἐπρίατο Ψενθώτης Κελῆτος
τῶν ἐκ Π[αθύ]ρεως ἰβιοτάφων ὡς (ἐτῶν) ξ εὐμεγέθης μελίχρως
τετανὸς ἀναφάλαντος μακροπρόσωπος οὐλὴ ἐπὶ χείλους τῷ κάτω
ἐγ δεξιῶ[ν] τιμῆς τῆς συγχωρηθείσης χαλκοῦ νομίσματος
ταλάντων δύο δραχμῶν τρισχιλίων. προπωληταὶ καὶ βεβαιωταὶ
τῶν κ[ατὰ] τὴν ὠνὴν Ταγὼς καὶ Ἀμμώνιος οἱ ἀποδόμενοι οὓς
ἐδέξ[ατο] Ψενθώτης ὁ πριάμενος.

Ἀπολλώνιος κεχρη(μάτικα).

Col. 3. 2nd hand.

Ἔτους λβ Θω[ὺθ] κε. τέτακται [ἐ]πὶ τὴ[ν ἐν Λ]ατ[ῶ]νος π[όλει τρά(πεζαν) ἐφ' ἧς] Χατρ[εοῦς (εἰκοστῆς) ἐγκυ(κλίου) κατὰ διαγρ(αφὴν)

Ἀγαθίνου τε⸤λώ]νου, ὑφ' ἣν ὑπογράφει Ἀμ⸤μώ⸥νιος ὁ ἀντιγρ⸤αφεύς⸥,
Ψενθώτη[ς Κελῆτος ὠνῆς (ἕκτου)
μέρους γῆς [νη⸥σιωτίδος ἐν τῆι κάτω τοπαρχίαι τοῦ Λατ[οπο(λίτου)]
ἀπὸ (ἀρουρῶν) ι, ὧν α⸤ἱ γειτνίαι δεδήλ(ωνται)
διὰ τῆς συ[γγραφ⸥ῆς, ἧς ἐώνηται παρὰ Ταγῶν[ο]ς τῆς Ἀχιλλέως
κα[ὶ] Ἀμ[μω]νίου [Ἀχιλλέως
ἔτους λβ Θ[ωὺθ] κε̄ χαλκοῦ (ταλάντων) [δ⸥ύο τρι⸤σχι⸥λίων, / ⊼ β ʼΓ̣,
τέλ(ος) ἑπτα⸤κοσίας] πεντή(κοντα), / ψ [ν].

Col. 2. 1. l. οὗς. Col. 3. 1. κ' εγκ^υ Pap. probably, cf. Brit. Mus. Pap. III, 38. 2. ϛ' Pap. probably. 3. ȣ̃ Pap. 5. ⊼ [δ]υο Pap., so elsewhere in xiv–xxxix. / means γίνεται, so throughout this volume.

Col. 1. 4. Eupator is here and in line 7 misplaced in the list of Ptolemies, being confused with Philopator Neos; cf. note on *Gr. Pap.* I. xxv. col. 2. 2.

5. Πτολ. θεοῦ εὐεργ. καὶ σωτ. ἐπιφ. εὐχαρ.: Euergetes II seems to be meant, since Epiphanes occurs in line 7, and even if the second Philometor in line 8 means Euergetes, the duplication of the reigning sovereign is less remarkable than that of Epiphanes.

6. The 'priest of the βῆμα of Dionysus (?)' is without parallel. The divergences in this list of priesthoods from the ordinary Greek formulae may be due to its being translated from demotic.

8. The mention of two Philometors is very perplexing; if δικαιοσύνη[ς be read, i.e. 'the priest of the justice of Philometor,' the omission of τῆς is difficult. Prof. Mahaffy, who wishes to read δικαιοσύνη[ι in the sense of 'justly called,' suggests that 'Ptolemy the god justly called Philometor' means Philometor, while 'Ptolemy the god Philometor' means Euergetes II; cf. C. I. G. 5185 βασιλέα Πτολεμαῖον τὸν βασιλέως Πτολ. καὶ βασιλ. Κλεοπάτρας ἀδελφὸν θεὸν φιλομήτορα ἡ πόλις. This inscription has generally been explained on the supposition that the Cyrenaeans set it up in honour of Philometor after his death and the marriage of Cleopatra to Euergetes II. Prof. Mahaffy now suggests that the θεὸν φιλομήτορα is after all Euergetes, as in this papyrus. But even so there is much less difficulty in supposing that Euergetes, while reigning at Cyrene, arrogated to himself his brothers title, than in attributing it to him in Egypt seven years after Philometor's death, and the meaning assigned to δικαιοσύνη[ι on this theory seems very difficult to obtain.

9. Cleopatra 'the daughter' of Philometor is the same person as Cleopatra 'the wife' of Euergetes. Cf. note on *Gr. Pap.* I. x. 4, concerning the priesthoods of Ptolemais. There were in reality priesthoods of three Cleopatras, not four.

13. The phrase Πέρσης τῶν Πτολεμαίου καὶ τῶν υἱῶν is new, and it is not easy to decide its relation to the common phrase Πέρσης τῆς ἐπιγονῆς, which means a descendant of a Persian settler who had married an Egyptian wife (Lumbroso, *L'Egitto dei Greci e dei Romani*, p. 84), without implying either the degree of descent or the reign in which the Persian ancestor became a settler. Πτολεμαίου in this connexion can hardly mean any one but Ptolemy Soter, and therefore οἱ

Πτολεμαίου were probably Persians who settled in Egypt during his reign, while οἱ υἱοί were presumably their descendants, since it is scarcely possible that by this term the line of Ptolemies can be intended. The whole phrase Πέρσης τῶν Πτολ. καὶ τῶν υἱῶν, we suggest, means 'a Persian belonging to the class which consists of those settled by Ptolemy I (οἱ Πτολεμαίου) and their descendants (οἱ υἱοί),' and is thus somewhat more definite than Πέρσης τῆς ἐπιγονῆς, which, as it merely implies descent from a Persian ancestor whether he settled in the reigns of Alexander, Soter, Philadelphus, or his successors, is perhaps identical with the phrase found in line 13, Πέρσης τῶν υἱῶν, 'a Persian belonging to the class of οἱ υἱοί' or descendants from Persian settlers. With Πέρσης τῶν Πτολ. καὶ τῶν υἱῶν is perhaps to be contrasted the obscure phrase Πέρσης τῶν προσγραφθέντων, which occurs in a late second century B. C. papyrus (Brit. Mus. Pap. CCXVIII), and points to an addition or additions made to the privileged class of Πέρσαι τῆς ἐπιγονῆς, though at what period is quite uncertain.

Col. 3. Cf. the similar dockets of the royal banker in xxxii, xxxiv, and xxxv. By Soter II's reign the tax on sales had become a tenth instead of a twentieth.

XVI. 137 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLIV. $5\frac{3}{4} \times 4\frac{3}{4}$ *in.*

Contract made at Pathyris in the thirty-fourth year of Euergetes II, according to which Patous and his sister Takmeous (or, as the name is spelt elsewhere, Takmoïs or Takmeïs) agree to sell a sycamore tree, their joint property, to Zmenous for 1 talent 4000 drachmae of copper, the 5000 drachmae due to Takmeous being paid to Patous and remaining as a debt due from him to Takmeous after seven months.

Ἔτους λδ Φαῶφι ια ἐν Παθύρει ἐπὶ Διοσκόρ(ου) ἀγορα(νόμου),
ἑκόντες συνέγρα(ψαν). ὁμολογεῖ Πατοῦς Πατοῦτος
καὶ Τακμηοῦς Πατοῦτος πεπρακέναι
τὴν ὑπάρχουσαν αὐτοῖς συκάμινον
Ζμενοῦτι Ψεμμώνθου χα(λκοῦ) (ταλάντου) α 'Δ, ἕκαστος
(δραχμῶν) 'Ε, τὸν δὲ Πατοῦν ὀφειλήσειν
Γακμηοῦ]τι 'Ε, ἃ πα[ρα]δώσειν
ἐν μηνὶ Παχὼν τοῦ αὐτοῦ (ἔτους). ἐὰν δὲ [μὴ
ἀποδῶι, ἀποτεισάτω ἡμιόλιον παραχρῆ(μα).
On the *verso*
Πατοῦτος καὶ Τακμηοῦς.

6. ξ 'Ε. Pap.

XVII. 136 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXVIII. 6 × 5 *in.*

Contract, made three months after that of the preceding papyrus, according to which the same Patous agrees that he has received on deposit from his sister Takmeous (here spelt Takmoïs) an iron 'cone,' the condition of the deposit being that if Patous failed to return the same on demand, he should pay the value of it, 1 talent 2000 drachmae of copper. What purpose the 'cone' served is not clear. Galen *Lex.* 424 uses the word for the iron pole round which grain was piled in conical shape.

Ἔτους λδ Τ[ῦ]βι θ̄. Πατοῦς Πατοῦτος
Τακμώιτι Πατοῦτος χαίρειν. ὁμολογῶ
ἔχειν παρὰ σοῦ κῶνον σιδηροῦν ἐν ὑπο-
-θήκῃ, ἐφ' ᾧ ἐάν με ἀπαιτῇς καὶ μὴ
ἀποδίδω σοι ἀποτίσω σοι χαλκοῦ (τάλαντον) α 'Β,
τιμὴν τοῦ προγεγραμμένου κώνου.
ἔγγυος Θαῆσις πρεσβυτέρα Πόρτιτος
τῶν προκειμένων πάντων. ἔγραψεν
Δρύτων Παμφίλου ὑπὲρ αὐτῶν διὰ τὸ φάσκειν
αὐτοὺς μὴ εἰδέναι γράμματα.
(ἔτους) λδ Τῦβι θ̄.

9. Dryton, the son of Pamphilus, is mentioned frequently in *Gr. Pap.* I. x, xii, xvi, &c.

XVIII. 127 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLV. $11\frac{1}{4} \times 5$ *in.*

Loan of 5600 drachmae of copper for three months without interest from Thoteus to Totoës and his wife Takmoïs (cf. the two preceding papyri). If the loan was not repaid at the stipulated time, the borrower had to pay not only the ἡμιόλιον but interest at the rate of 2 per cent.

a month for the over-time. The formula is the usual one, cf. xxi and xxiv.

Ἔτους μδ Θωὺθ κη̅ ἐν Παθύρει ἐπ' Ἀσκληπιάδου ἀγ[ο]ρανόμου. ἐδάνεισεν Θοτεὺς Κολλούθου Πέρσης τῆς ἐπιγονῆς Τοτοῆι Π[. .]αιου Πέρσῃ τῆς ἐπιγονῆς καὶ Τακμῆιτι Πατοῦτος Περσίνῃ, μετὰ κυρ[ί]ου τοῦ ἑαυτῆς ἀνδρὸς Τοτοῆτο[ς] τοῦ προγεγραμμένου καὶ συνδεδανεισμένου, χαλκοῦ πεντακισχιλίας ἑξακοσίας ἄτοκα εἰς μῆνας τρεῖς. τὸ δὲ δάνειον τοῦτο ἀποδότωσαν οἱ δεδανεισμένοι Θοτεῦτι ἐν μηνὶ Χοίαχ λ̅ τοῦ μδ (ἔτους). ἐὰν δὲ μὴ ἀποδῶσι ἐν τῶι ὡρισμένωι χρόνωι, ἀποτεισάτωσαν παραχρῆμα ἡμόλιον καὶ τοῦ ὑπερπεσόντος χρόνου τόκους διδράχμους τῆς μνᾶς τὸν μῆνα ἕκαστον. ἔγγυοι ἀλλήλω[ν] εἰς ἔκτεισιν τῶν διὰ [το]ῦ δαν[εί]ου γεγραμμένων [πάντω]ν αὐτοὶ [οἱ] δεδανεισ[μένοι. ἡ δ]ὲ πρᾶξ[ι]ς ἔστω Θοτεῦτι ἐκ τῶν δεδανεισμένων καὶ ἐξ ἑνὸς καὶ ἑκάστου αὐτῶν καὶ ἐξ οὗ ἂν αἱρῆται, καὶ ἐκ τῶν ὑπαρχόν[τ]ων αὐτοῖς πάντων, καθάπερ [ἐ]γ δίκης.

Ἄρειος κεχρη(μάτικα).

15. l. ἡμιόλιον.

17. The rate of interest is 2 per cent. a month, i.e. 24 per cent. a year. Cf. xxi. 17 and xxvii. 15, where it is the same, and *Gr. Pap.* I. xx. 15, where read

[*διδράχμο*]*υς*. But even 24 per cent. may be more than the normal rate, since in all the cases where it occurs it is the interest for over-time[1]. In the Roman period the legal rate fell to 12 per cent. in Egypt, as in the other provinces; cf. lxxxix. 5 *νομίμων ἑκατοστιαίων τόκων*.

XIX. 118 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXIX. $5\frac{1}{4} \times 3$ *in.*

Certificate of the repayment by Pmoïs, Psenthotes and Psenenoupis of 120 bushels of barley, lent eighteen months previously by Petesuchus the son of Pasas. The papyrus is dated in the fifty-second year of Euergetes II.

Ἔτους νβ Παῦνι α ἐν Παθύρει
ἐφ' Ἡλιοδώρου ἀγορανόμου.
[*μ*]*εμέτρηκεν Πμόις καὶ*
[*Ψ*]*ενθώτης καὶ Ψε*[*νε*]*νοῦπι*[*ς*
τῶν Ψενθώτου Πετε-
[*σ*]*ούχωι Πασᾶτος Πέρσῃ*
[*τῆ*]*ς ἐπιγονῆς κριθῶν*
[*ἀρ*]*τάβας ἑκατὸν εἴκοσι*
[*κ*]*αὶ τοὺς τούτων τόκους,*
[*ἃς*] *ἐδάνεισεν αὐτοῖς κατὰ*
[*συγγρα*]*φ*[*ὴν δα*]*νείου τὴν*
[*τ*]*εθεῖσαν ἐπὶ τοῦ αὐτοῦ*
[*ἀ*]*ρχείου ἐν τῶι ν* (*ἔτει*) *Χοίαχ·*
[*ὃς*] *καὶ παρὼν ἐπὶ τοῦ ἀρχείου*

. . . . . .

[1] [The comparative lowness of the rate in these cases of over-time where it is definitely known is a strong argument for supposing the stater in the much disputed Pap. O of Leyden to be a gold rather than a silver stater, as I have elsewhere (*Rev. Pap.* App. III. 211–213) maintained, since even if the stater is gold, the rate would still be 30 per cent., and therefore higher than usual. B.P.G.]

On the *verso*

καταβολὴ Πμόι-
τος καὶ τῶν ἀδ(ελφῶν) κρι(θῶν) ρκ.

5. τῶν: l. οἱ. 6. περ corr. from πυρ. 16. ρκ: sc. ἀρταβῶν.

14. For the rest of the formula cf. xxx and xxxi.

XX. 114 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXX. 6 × 14 *in.*

Contract made at Pathyris in the fourth year of Cleopatra III and Ptolemy Soter II for the sale of 1⅛ arourae of land 'in the plain of Crocodilopolis' by Onês the son of Katytis to Ision (?), the price being 3000 drachmae of copper. The first column contains a short abstract of the sale, the second contains the date with a list of the first ten Ptolemies in their correct order. The main body of the contract begins at line 11 of the second column and was continued in a third, of which only a few small fragments are preserved.

Col. 1.

(Ἔτους) δ Θωὺθ κα. ἀπέδοτο
Ὀνῆς Κατύτιος ἄρου(ραν) α (ὄγδοον)
ἀπ' ἀρου(ρῶν) ι ἐν κροκ[ο]δ(ίλων) πό(λεως) πεδ(ίωι).
ἐπρίατο Ἰσ̣[ίων Πα]τῆτος χα(λκοῦ) 'Γ.

Col. 2.

βασιλευόντων βασιλίσ[σ]ης καὶ βασιλέως Πτολεμαίου θεῶν φιλομη-
τόρων σωτή[ρων
ἔτους δ, ἐφ' ἱερέως βασιλέως Πτολεμαίου θεοῦ φιλομήτορος σωτῆρος
Ἀλ[εξάνδρου
καὶ θεῶν σωτήρων καὶ θεῶν ἀδελφῶν καὶ θεῶν εὐεργετῶν καὶ θεῶν
φιλοπ[ατόρων
καὶ θεῶν ἐπιφανῶν καὶ θεοῦ εὐπάτορος καὶ θεοῦ φιλομήτορος καὶ
θεοῦ φιλοπ[άτορος

νέου καὶ θεοῦ εὐεργέτου καὶ θεῶν φιλομητόρων σωτήρων, ἱεροῦ πώλου Ἴσι[δος]
μεγ[άλη]ς μητρὸς θεῶν, ἀθλοφόρου Βερενίκης εὐεργε[τ]ίδος, κανηφόρου Ἀρσ[ινόης
φ[ιλαδέλφο]υ, ἱερείας Ἀρσιν[όης φιλο]πάτορ[ος] τῶ[ν οὐσῶν] ἐν Ἀλεξανδρ[είαι,
ἐν δ[ὲ Πτολ]εμαίδι τῆς Θ[ηβαίδ]ος ἐφ' ἱ[ερ]είων [κ]αὶ [ἱερισ]σῶν καὶ κανηφόρου
τῶ[ν ὄντω]ν καὶ οὐσῶν ἐν [Πτολ]εμαίδ[ι] τῆς Θηβ[αίδο]ς, μηνὸς Θωὺθ κ[α
ἐν Π[αθύ]ρει ἐφ' Ἡλ[ι]οδώρου ἀγ[ορ]ανόμου.
ἀπέ]δοτο Ὀνῆς Κατύτ[ιος] Πέρσης [τ]ῆς ἐπιγονῆ[ς ὡ]ς (ἐτῶν) μ μέσος μελίχρως [
ὑπο]φάλακρος μακροπρό[σω]πος εὐθύ[ρι]ν οὐλὴ μετ[ώπ]ωι τετάρτην μερίδ[α

. . . .

2. ♉ α η' Pap. 8. l. ἱερέων.
4. Philopator Neos: cf. xv, col. 1. 4, where he is omitted, and note.
5. ἱεροῦ πώλου: cf. *Gr. Pap.* I. xxv. col. 2. 5, xxvii. col. 2. 3, and the Casati contract. It is not clear whether this should be regarded as really two words 'the sacred foal of Isis,' or whether ἱεραπόλου is intended and the division into two words is due to mistaken etymology.

XXI. 113 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXXI. $9\frac{1}{2} \times 4\frac{1}{4}$ *in.*

Loan of 2 talents 2300 (?) drachmae of copper from Psenimouthis, a priest of Mont, to Psenenouphis and Panobchounis.

Ἔτους ε Χοίαχ ῑᾱ [ἐν Παθύρει ἐφ' Ἡλιο-
δώρου ἀγορανόμο[υ.
ἐδάνεισεν Ψενι[μοῦθις . . . .
ἱερεὺς Μονοῦτος [. . . . .
Ψενενούφει Πόρ[τιτος καὶ Πανοβ-
χούνει Πόρτιτο[ς τοῖς δυσὶ Πέρσαις

τῆς ἐπιγονῆς [χαλκοῦ τάλαντα δύο δισχ[ιλί]ας τ[ριακοσίας ἄτοκα. τὸ δὲ δά[νειον τοῦτο ἀποδότωσαν [οἱ δεδανεισμένοι Ψενιμού[θει ἐν μηνὶ Φ[α]ρμοῦθι τοῦ α[ὐτοῦ (ἔτους). ἐὰν δὲ μὴ ἀποδῶσι ἐν τ[ῶι ὡρισμένωι χρόνῳ, ἀποτ[εισάτωσαν παραχρῆμα ἡ[μιόλιον καὶ τοῦ ὑπερπ[ε]σόντ[ος χρόνου τόκους διδράχ[μ]ους τῆ[ς μνᾶς τὸν μῆνα ἕκαστον. [ἡ δὲ πρᾶξις ἔστω Ψενιμούθ[ει ἐκ τῶν δεδανεισμέν[ων καὶ ἐξ ἑνὸς καὶ ἑκάστου αὐτῶν δανειστῶν δύο καὶ ἐξ οὗ ἂν αἱρῆται καὶ ἐκ τῶν ὑπαρχόν[τω]ν αὐτ[οῖς πάντων, πράσσ[ο]ντι καθάπερ ἐγ δίκης.

Ἀμμώ(νιος) ὁ παρ' Ἡ[λιοδώρου κεχρη(μάτικα).

On the *verso*

ἀπόδο(σις) ε (ἔτους). δά(νειον) [

One line of demotic.

1. Ἡλιο]δώρου: cf. xx. 10 and *Gr. Pap.* I. xxv. col. 2. 9.
9. For the filling up of the lacunae cf. xviii and xxvii.
17. διδράχμους: cf. note on xviii. 17.

XXII. 110 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXXII. 6 × 4½ *in.*

Certificate showing that Psenthotes son of Nechoutes had repaid to Peadias son of Phibis the share due from him to Peadias in accordance with the terms of two contracts, one written in demotic under which

Psenthotes owed Peadias the fourth part of 25 artabae of wheat, the other a loan written in Greek in which Peadias had lent Nechoutes the father of Psenthotes 12¾ artabae of wheat. Of this too a fourth part is repaid by Psenthotes. The document is carelessly worded like those written by Hermias (xxv, xxvi, &c.), and there are several ambiguous points.

῎Ετου[ς] ϛ [᾿Επ]εὶφ κθ ἐν Παθύ(ρει) ἐπὶ Σώσου
ἀγορανόμ[ου]. μεμέτρηκεν Ψενθώτης
Νεχούτου Πεαδίαι Φίβιος τὸ ἐπιβάλλον αὐτῶ[ι]
μέρος τέταρτον συνγρα(φῆς) Αἰγυπτίας πυ(ροῦ) ἀρ(ταβῶν)
κε καὶ ἀπ[ὸ] δανείου πυ(ροῦ) ἀρ(ταβῶν) ιβ (ἡμίσους) (τετάρτου) ὧν ἔθετο
Νεχούτης Ψενθώτου ὁ τούτου πατήρ·
ὃς καὶ παρὼν ἐπὶ τοῦ ἀρχείου ἀνωμο-
λογήσατο ἀπέχειν καὶ τοὺς τούτω[ν]
τόκους καὶ μὴ ἐπικαλεῖν αὐτῷ
περὶ τοῦ (τετάρτου) μέρους τῶν δύο συναλ-
λαγμάτων.
᾿Αμμώ(νιος) ὁ παρὰ Σώσου κεχρη(μάτικα).

On the *verso*

καταβολὴ Ψενθώτου.

One line of demotic.

4. [sign] Pap. 5. [sign] ιβ ∠ δ′ Pap. 10. δ′ μερους Pap.

4. It is not clear whether the amounts of wheat are the whole amounts of the loans or only the fourth parts.

5. ὧν may refer to both amounts or only the second.

7. ὅς: i.e. Peadias.

WChr I, 159 =

XXIII. 108 B.C. (?) *From the Thebaid.* *Brit. Mus. Pap.* DCLVI. 12¼ × 8 *in.*

Copy of official correspondence concerning the payment of corn-transports. There are three letters, the first enclosing the second which itself encloses the third, an inversion common in Ptolemaic papyri. The first letter in point of time (lines 17–22) is from Ptolemaeus the dioecetes

to Hermonax the ὑποδιοικητής, ordering him to pay those in charge of the two boats accompanying Pamphilus, who had been appointed by Ptolemaeus to act as overseer of the distribution of wheat, for every month that they were employed, 8 talents 3000 drachmae of copper and 25 artabae of wheat. This letter is dated Choiach 24 in the ninth year of a sovereign who is probably Ptolemy X, Soter II. Two months and a half afterwards Hermonax writes to Hermias, one of his subordinates (lines 9–16), enclosing Ptolemaeus' letter and requesting him to disburse four months pay, amounting to 34 talents and 100 artabae, from the treasury of the Latopolite nome, and to obtain the counter-signature of the royal scribe Phibis to the order for payment. Another six weeks elapsed before Hermias wrote to Demetrius, probably the royal banker of Pathyris, enclosing the letters of Hermonax and Ptolemaeus and requesting that the money-payment should be made from the bank there (lines 1–8). This letter is dated Pachon 16. Demetrius received it the same day, and promptly issued the order for 34 talents (line 23), apparently writing the counter-signature of Phibis (line 24) himself. There is no order for the payment of wheat, which would be made not from the bank but from the local θησαυρός, and Hermias must therefore have written the order for it to the σιτολόγος; cf. xxxvii. 3.

Ἑρμίας Δημητρίωι χαίρειν. τοῦ παρ' Ἑρμώνακτος τῶν ὁμοτίμων
τοῖς συγγενέσι καὶ ὑποδιοικητοῦ χρηματισμοῦ ἀντίγραφον
ὑπόκειται. κατακολουθήσας οὖν τοῖς διὰ τούτου σημαινομένοις
χρημάτισον ἀπὸ τῆς ἐν Παθύρει τραπέζης, συνυπο-
γράφοντος Φίβιος τοῦ βασιλικοῦ γραμματέως, τοῖς ἐπὶ τῶν ἀναγο-μένων
πλοίων [ἑκ]άστου χα(λκοῦ) (τάλαντα) τριάκοντα τέσσαρα,/ τ̣ο̣ῦ̣ μ̣(ηνὸς) ⳨λδ, καὶ σύμβολον καὶ
ἀντισύμβολον ποίησαι ὡς καθήκει.
ἔρρωσο. (ἔτους) θ Παχὼν ιϛ.
Ἑρμῶναξ Ἑρμίᾳ χαίρειν. τοῦ παρὰ Πτολεμαίου τοῦ συγγενοῦς καὶ
διοικητοῦ χρηματισ[μ]οῦ ἀντίγραφον ὑπόκειται. κατακολουθήσας οὖν
τοῖς διὰ τ[ού]του σημαινομένοις χρημάτισον ἐκ τοῦ Λατοπολίτου
ἀκολούθως τοῖς συντε[ταγ]μένοις, συνυπογράφοντος καὶ Φίβιος τοῦ βασιλικοῦ

γραμματέ[ως, τοῖς ἐπὶ τῶν Παμ]φίλου πλοίων β [ἑκάστου τ]οῦ
μη(νὸς) (τάλαντα) η ᾿Γ
πυροῦ (ἀρτάβας) κε, τὰ αἱροῦντα [τοῦ μ]η(νὸς) (τάλαντα) λδ
πυ(ροῦ) ἀνη(ριθμημένου) (ἀρτάβας) ρ, / τ̣ο̣ῦ̣ μ(ηνὸς) ⊼ λδ 𐅵
ἀνη(ριθμημένου) —ο— ρ, καὶ
σύμβολον καὶ ἀντισύμβολ[ον] ποίησαι ὡς καθήκει.
(ἔτους) θ Φαρμοῦθι ε̄.

Πτολεμαῖος Ἑρμώνακ[τι] χαίρειν. τοῖς ἐπὶ τῶν συνπλεόντων
Παμφίλωι τῶι παρ' ἡμ[ῶν] προκεχειρισμένωι ἐπὶ τὸν ἐπισπου-
δασμὸν τοῦ πυροῦ πλοίων δύο χρημάτιζε κατὰ μῆνα ἐφ' ὅσον ἂν
χρόνον περὶ τὸ προκείμενον ἦι, ἑκάστου τοῦ μη(νὸς) (τάλαντα) η ᾿Γ
(πυροῦ ἀρτάβας) κε,
/ τ̣ο̣ῦ̣ μ(ηνὸς) χα(λκοῦ) ⊼ η ᾿Γ, 𐅵 κε.
(ἔτους) θ Χοίαχ κ̄δ̄.

2nd hand.

χρη(μάτισον) χαλκοῦ (τάλαντα) τριά[κ]οντα τέσσαρα, / ⊼ λδ. (ἔτους)
θ Παχὼν ι̅ϛ̅.
Φίβις χρη(μάτισον) χαλκοῦ (τάλαντα) τριάκοντα τέσσαρα, / ⊼ λδ.
(ἔτους) θ Παχὼν ι̅ϛ̅.

On the *verso*

ΔΗΜΗΤΡΙΩΙ and a line of demotic.

14. —ο— κε . . . . . ⊼ λδ 𐅵 ανη —ο— Pap. 20. ⊼ η ᾿Γ 𐅵 κε Pap.

1. *ὁμοτίμων τοῖς συγγενέσι*: cf. Louvre Pap. 15 col. 1. 20.

4. From a comparison of this line with line 11 we might conclude that Pathyris was in the Latopolite nome. But as there was a Pathyrite nome at this period, cf. xxiv. 3, we must suppose that Hermias did not carry out the orders of Hermonax to the letter. Pathyris, which has sometimes wrongly been identified with Thebes, is shown by the papyri in this volume and in *Gr. Pap.* I to have been near Crocodilopolis. The site of this latter place, indicated by Strabo p. 817, has, Prof. Steindorff tells us, been fixed precisely by ancient Egyptian evidence at Rizagât between Erment and Gebelên. Gebelên is the reputed provenance of all the papyri from Pathyris and the Thebaid contained in this and the previous volume, but the fact is of little value for determining the exact site of Pathyris in the absence of other evidence.

XXIII *a*. 107 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLVII. 6 × 27 *in.*

Sale of two pieces of land with the gap between them, containing 3½ arourae 'in the northern plain of Pathyris,' by three sisters, Taous, Sennesis, and Siëphmous, to Petesuchus son of Panobchounis, and his brothers, for 9 talents of copper.

Col. 1.

Ἔτους ια τοῦ καὶ η
Φαῶφι $\overline{\kappa\eta}$.
ἀπέδο(το) Ταοῦς
καὶ Σεννῆ(σις) καὶ
[Σ]ιεφμοῦς
Πετεαρσ(εμθεῖ) καὶ
τοῖς ἀδελ(φοῖς) γῆς
(ἀρουρῶν) γ (ἡμίσους) χα(λκοῦ) (ταλάντων) θ.

Col. 2.

βασιλευόντων Κλεοπάτρας καὶ Πτολεμαίου ἐπικαλουμένου Ἀλεξάνδρου τοῦ υἱοῦ θεῶν φιλομητόρων ἔτους ια τοῦ καὶ ὀγδόου, ἐφ' ἱερέων καὶ ἱερειῶν
καὶ κανηφόρου τῶν ὄντων καὶ οὐσῶν, μηνὸς Φαῶφι ὀγδόηι καὶ εἰκάδι ἐν Κροκοδίλων πόλει ἐπὶ Πανίσκου ἀγορανόμου τῆς ἄνω τοπαρχίας τοῦ Παθυρίτου.
ἀπέδοτο Ταοῦς Ἁρπῶτος ὡς ἐτῶν μη μέση μελίχρ(ως) στρογγυλοπρόσω(πος) εὐθύρ(ιν) οὐλὴ μετώπωι, καὶ αἱ ταύτης ἀδελφαὶ Σεννῆσις ἡ καὶ Τατοῦς Ἁρπῶτος ὡς (ἐτῶν) μβ
μέση μελίχρ(ως) στρογγυλοπρόσω(πος) εὐθύριν οὐλὴ μετώπωι, καὶ Σιεφμοῦς Παχνούμιος ὡς ἐτῶν κ μελί(χρως) στρογγυλοπρόσωπος εὐθύριν ἄσημος, αἱ τρεῖς Πέρσιναι, μετὰ κυρίου
τοῦ τῆς προγεγραμμένης Ταοῦτος ἀνδρὸς Ψεννήσιος τοῦ καὶ Κρούριος τοῦ Ὥρου Πέρσου τῆς ἐπιγονῆς τῶν ἐκ Γότνιτ κώμης τῆς κάτω τοπαρχίας τοῦ

Λατοπολίτου ὡς (ἐτῶν) με μέσου ἢ ἐλ(άσσους) μελανχρόου ὑποκλαστοῦ μακροπροσώ(που) εὐθυρίνου οὐλὴ χείληι τῶι κάτω, τὴν ὑπάρχουσαν αὐταῖς ἐν τῶι ἀπὸ βορρᾶι πεδίωι

Παθύρεως γῆν ἤπειρον σιτοφόρον ἀδιαίρετον ἐν σφραγῖσι δυσὶ ἀρουρῶν τριῶν ἡμίσους καὶ τοῦ προσόντος χαλάσματος ἀπὸ (ἀρουρῶν) ζ τῶν ἐν (ἀρούραις) μ· ὧν γείτονες

τῆς μὲν μιᾶς σφραγῖδος νότου γῆ Πατοῦτος τοῦ Ὥρου καὶ τῶν ἀδελφῶν, βορρᾶ γῆ Χεσθώτου τοῦ Μελιπαῖτος, ἀπηλιώτου γῆ Λεοῦς καὶ τῶν ἀδελ(φῶν), λιβὸς περιχῶμα·

τῆς δ' ἄλλης νότου γῆ Χεσθώτου τοῦ προγεγραμμένου, βορρᾶ γῆ Χεσθώτου τοῦ Πανεμγέως, ἀπηλιώτου γῆ Θράσ̣ωνος καὶ τῶν ἀδελφῶν, λιβὸς τὸ περιχῶμα, ἢ οἳ

ἂν ὦσι γείτονες πάντων πάντοθεν. ἐπρίατο Πετεαρσεμθεὺς Πανεβχούνιος ὡς (ἐτῶν) λς μέσος μελί(χρως) ὑποκλαστὸς μακροπρόσω(πος) εὐθύριν καὶ οἱ τούτου ἀδελ(φοὶ)

Πετεσοῦχος καὶ Φαγῶνις καὶ Ψεννῆσις, οἱ δ̄ Πέρσαι τῆς ἐπιγονῆς τῶν ἐκ Παθύρεως, ἑκάτερος κατὰ τὸ ἴσον μέρος χαλκοῦ (ταλάντων) ἐννέα· προπωλητρίαι καὶ

Col. 3.

βεβαιωτρίαι τῶν κατὰ τὴν ὠνὴν ταύτην πάντων Ταοῦς καὶ Σεννῆσις ἡ καὶ Τατοῦς καὶ Σιεφμοῦς αἱ ἀποδόμεναι, ἃς ἐδέξαντο Πετεαρσεμθεὺς καὶ Πετεσοῦχος καὶ Φαγῶνις καὶ Ψεννῆσις οἱ πριάμενοι.

Πάνισκος κεχρη(μάτικα).

Col. 1. 8. ὤ γ ∠ Pap. Col. 2. 6. l. χείλει . . . βορρᾶ.

XXIV. 105 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLVIII. 12 × 4¼ *in.*

Loan of six jars of wine from Petearsemtheus to Psemmenches without interest. The papyrus was written at Crocodilopolis τοῦ Πα-

θυρίτου in the twelfth year (of Cleopatra III), which is also the ninth year (of Ptolemy Alexander I), and follows the usual formula.

Ἔτους ιβ τοῦ καὶ ἐνάτου Τῦβι ιϛ
ἐν Κροκοδίλων πόλει ἐπὶ Πανίσκου
ἀγορανόμου τῆς ἄνω τοπ(αρχίας) τοῦ Παθυρίτου.
ἐδάνεισεν Πετεαρσεμθεὺς
Πανεβχούνιος τῶν ἐκ Παθύρεως
Ψεμμενχῆι Νεχούθου τοῦ
Πβούκιος Πέρσηι τῆς ἐπιγονῆς
τῶν ἐκ τῆς αὐτῆς Παθύρεως
οἴνου κεράμια ἓξ ἄτοκα. τὸ δὲ
δάνειον τοῦτο ἀποδότω Ψεμμεν-
χῆς Πετεαρσεμθεῖ ἐμ μηνὶ
παραχρῆ(μα)
Μεσορὴ τοῦ προκ(ειμένου) (ἔτους) οἴνου γλεύκους
μέτρωι τετραχόωι, καὶ παρε-
χέσθω μόνιμον καὶ ἀρεστὸν
ἕως Ἀθὺρ ᾱ τοῦ ιγ τοῦ καὶ δεκάτου (ἔτους).
ἐὰν δὲ μὴ ἀποδῷ ἢ μὴ ποιῆι
ἐν τῶι ὡρισμένωι χρόνωι καθότι
προγέγραπται, ἀποτεισάτω ἐν τῶι
ἐχομένωι μηνὶ παραχρῆμα
ἀντὶ τῶν προκειμένων
τοῦ οἴνου κ(εραμίων) ϛ οἴνου κεράμια
ἔννεα. ἡ δὲ πρᾶξις ἔστω
Πετεαρσεμθεῖ ἐκ τοῦ δεδανεισ-
μένου Ψεμμενχεοῦς καὶ ἐκ τῶν
τούτωι ὑπαρχόντων πάντων,
πράσσοντι καθάπερ ἐγ δίκης.

Πάνισκος κεχρη(μάτικα).

21. *κ'* Pap.

XXV. 103 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLIX. $11\frac{3}{4} \times 6\frac{1}{4}$ *in.*

Cession of $1\frac{3}{4}$ arourae 'in the plain near Pathyris' by Nechthanoupis to Petearsemtheus son of Panobchounis, and his brothers (cf. xxvi, xxvii, &c.).

This is the first of a long series of papyri (xxv–xxxiii, xxxv, cf. *Gr. Pap.* I. xxix, xxxi, xxxiv) written by Hermias, the agent of the agoranomus Paniscus at Pathyris, from 105 to 98 B.C. They all contain grammatical blunders in greater or less profusion, while the constructions are not infrequently so confused that the legal interpretation of the documents written by him, if they were ever used as evidence, must have been sometimes extremely difficult. The climax is reached in xxviii, where even the distinction between the vendor and the buyer is hopelessly obscured.

῎Ετους ιδ τοῦ καὶ ια Μεσορὴ κθ ἐν Παθύρει ἐφ' Ἑρμίου τοῦ παρὰ Πανίσκου ἀγορανόμου. ὁμολογία ἣν ἑκόντες συνχωρήσαντες ἔθεντο πρὸς ἑαυτούς, καθ' ἣν ὁμολογεῖ Νεχθανοῦπις Παπεοῦτος Πέρσης ὡς (ἐτῶν) ν συνκεχωρηκέναι Πετεαρσεμθεῖ Πανοβχούνιος καὶ τοῖς ἀδελφοῖς Πετεσοῦχος καὶ Φαγῶνις καὶ Ψεννῆσις ἀπὸ τῆς σφραγῖδος γῆς σιτοφόρου ἐν τῷ περὶ Πάθυ(ριν) πεδίωι ἐν τῷ ἀπὸ βορρᾶ μέρει, ἧς ἐωνήσατο παρὰ Παοῦτος τοῦ Ὥρου ἐν τῷ ια τοῦ καὶ η (ἔτει), ἄρουραν μία ἥμισυ τέταρτον κατ' ὠνὴν Αἰγυπτίαν ἣν ἔθετο δι' Ἐσπνούθιος Αἰγυπτίου μονογράφου Κροκοδίλων πόλεως Τνεφερῶτι τῇ τοῦ Νεχθανοῦπι γυναικεὶ ἀντὶ τῆς παρακεχωρημένης ἐν τῆι ἄνω σφραγῖδος ἄρουραν μία ἥμισυ τέταρτον ὑφ' ἡμῶν· καὶ μὴ ἐπελεύσασθαι Νεχθανοῦπιν μηδ' ἄλλον μη[δ]ένα τῶν παρ' αὐτοῦ ἐπὶ τὸν Πετεαρσεμθεία καὶ τοὺς ἀδελφοὺς μηδ' ἄλλον μηδένα τῶν παρ' αὐτ]ῶν περὶ τῶν ἄνω παρακεχωρημένων. εἰ δὲ μή,

ἥ τ' ἔφοδος τῶι ἐπιπορευομένωι ἄκυρος ἔστω, καὶ προσαποτεισάτω ὁ ἐπελθὼν ἐπίτιμον παραχρῆμα χαλκοῦ τάλαντα δέκα καὶ ἱερὰς βασιλεῦσι ἀργυρίου ἐπισήμου δραχμὰς διακοσίας, καὶ μηθὲν ἧσσον ἐπάναγκον αὐτοῖς ἔστω ποιεῖν κατὰ προγεγραμμένα.

Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

7. l. Πετεσούχῳ, Φαγώνει, Ψεννήσει. 10. l. τῶι καί. 11. l. μίαν. 13. l. Νεχθανούπιος. 15. l. σφραγῖδι ἀρούρας μιᾶς ἡμίσους τετάρτου. 16. l. ἐπελεύσεσθαι. 24. l. κατὰ τά.

10. We take ἄρουραν as the object of συνκεχωρηκέναι, not of ἐωνήσατο, and consider that the relative clause beginning with ἣν ἔθετο in line 11 extends as far as ὑφ' ἡμῶν in line 15. The sense then seems to be that Nechthanoupis has ceded the $1\frac{3}{4}$ arourae in accordance with the terms of a demotic contract between the buyer Petearsemtheus (who is the subject of ἔθετο) and Tnepherôs, the wife of Nechthanoupis. This had been written by the local μονογράφος of demotic contracts, Espnouthis, and had fixed the price which had been agreed to by the buyers in return for (ἀντί) the land now ceded to them by Nechthanoupis and his wife (ὑφ' ἡμῶν). It would perhaps be possible, placing no stop after ἔτει in line 10, to take κατ' ὠνὴν Αἰγυπτίαν as referring to ἐωνήσατο, and Paous as the subject of ἔθετο. It is true that ἄρουραν would then be left suspended, but the construction would not be worse than other constructions found in documents written by Hermias, especially xxviii. A more serious objection is that, though the passage would be intelligible as far as γυναικεί in line 14, the remaining words down to ὑφ' ἡμῶν would not yield any satisfactory sense. Possibly the ὠνὴ Αἰγυπτία itself is among the demotic papyri which were found together with this one and are also in the British Museum.

XXVI. 103 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLX. 12 × 6 *in.*

This papyrus offers an example of the extensive borrowing between various members of a family for the purpose of paying debts. The sum of money with which it is concerned seems to have been the subject of three loans. The first was a loan from Chaeremon, Esthladas and Pnephis to Tareësis, lines 12–14. Tareësis, being unable to pay it back, applied to her grandsons Petearsemtheus and his brothers, cf. lines 6 and 10. They however, as they apparently could not provide the

money themselves, sought the assistance of their cousin, also a grandson of Tareësis, Horus son of Paous. Horus and his father Paous consented, and paid over the money to the three original lenders on behalf of Tareësis (lines 10–14). The present papyrus is an acknowledgement by Horus that he had received from Petearsemtheus and his brothers this loan which Horus and Paous had advanced. The chief difficulty is to make out the relationship of all the persons concerned. Combining the genealogical details of this papyrus with those of xxvii and xxxi, where some of the parties recur, we have attempted to construct the family tree, which, though the ambiguous constructions of Hermias make several points doubtful, seems to be as follows.

```
                 Horus
                   |
                 Patous
                   |
Horus  ═╤═  Tareësis  ═╤═  Totoës
        |              |
      Paous        Panobchounis
        |              |
      Horus        Petearsemtheus
                   and his brothers.
```

Ἔτους ιε τοῦ καὶ ιβ Ἀθὺρ κδ̄ ἐν Παθύρει ἐφ' Ἑρμίου τοῦ παρὰ Πανίσκου ἀγορανόμου. ὁμολογεῖ Ὧρος Παοῦτος Πέρσης τῆς ἐπιγονῆς συνλελύσθαι Πετεαρσεμθεῖ καὶ Πετεσούχωι καὶ Ψεννήσει καὶ Φαγῶνι, τοῖς δ̄ τῶν Πανοβχούνιος τῶν Ταρεήσιος τῆς Πατοῦτος τῆς Παοῦτος μητρὸς τοῦ προγεγραμμένου πατρὸς Ὥρου, ἀπέχειν καὶ μὴ ἐπικαλεῖν περὶ ὀφειλήματος συναλλαγμάτων Αἰγυπτίων καὶ Ἑλληνικῶν ἃ ἐξέτεισε Παοῦς τοῦ Ὥρου πατρὸς καὶ ὁ αὐτὸς Ὧρος εἰς τὸν Ταρεήσιος λόγον τῆς αὐτοῦ μητρὸς τοῖς δανεισταῖς Χαιρήμω[ν]ι καὶ Ἐ[σ]θλαδᾳ̣ καὶ Πνήφιος γυνὴ καὶ ἀδελφῇ· καὶ μὴ ἐπελ[ε]ύσασθαι Ὧρος μηδ' ἐπ' ἄλλον μηδένα τῶν παρ' αὐτοῦ

ἐπὶ τὸν Πετεαρσεμθεία καὶ τοὺς ἀδελφοὺς μηδ' ἐπ' ἄλλον μηδένα τῶν παρ' αὐτῶν. εἰ δὲ μή, ἡ τ' ἔφοδος τῶι ἐπιπορευομένωι ἄκυρος ἔστω, καὶ προσαποτεισάτωι ὁ πελθὼν ἐπίτιμον παραχρῆμα χα(λκοῦ) (τάλαντα) ϵ καὶ ἱερὰς βασιλεῦσι ἀργυρίου ἐπισήμου (δραχμὰς) ρ, καὶ μηθὲν ἧσσον ἐπάναγκον αὐτοῖς ἔστω ποιεῖν κατὰ προγεγραμμένα. ὃ συνεπικελευούσης τῆς τούτων μητρὸς Θρῆρις τῆς Παῶτος συνευδοκοῦντες τῶν προγεγρα(μμένων).

Ερμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the *verso*

ἐπίλυσις *Πετεαρσεμθέως καὶ τοὺς ἀδελφούς.*

6. l. τοῦ Πανοβχούνιος τοῦ Ταρεήσιος. 9. αι corrected from κα. 11. l. ὁ Ὧρου πατήρ. 14. l. Πνήφει γυναικί . . . καὶ μὴ ἐπελεύσεσθαι. 15. l. Ὧρον μηδ' ἄλλον. 19. l. ἐπελθών. 21. ȝ ρ Pap. 23. l. κατὰ τά. 27. l. τῶν ἀδελφῶν.

7. τῆς Παοῦτος μητρός, 'the mother of Paous,' applies to Tareësis, while τοῦ προγεγραμμένου πατρὸς Ὧρου refers to Paous, and means 'the father of the above-mentioned Horus.' Cf. the genealogical tree.

12. αὐτοῦ (or αὑτοῦ) : i. e. Paous.

24. The construction is hopeless; one of the participles συνεπικ. or συνευδ. must be emended to the indicative, and the cases altered accordingly. τοῦτό ἐστι τὸ δάνειον has to be supplied before ὅ; cf. xxvii. 16 and xxx. 27. τούτων : i. e. Petearsemtheus and his brothers.

XXVII. 103 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXI. $12\frac{1}{2} \times 5\frac{1}{4}$ *in.*

Loan of 5100 drachmae of copper from Petearsemtheus the son of Nechoutes to Petearsemtheus and Petesuchus the sons of Panobchounis. The papyrus is dated the same day as xxvi. The repayment of a loan by Petearsemtheus and his brothers in that papyrus no doubt accounts for the fresh loan contracted by them here.

Ἔτους ιε τοῦ καὶ ιβ Ἀθὺρ κδ ἐν Παθύρει
ἐφ' Ἑρμίου τοῦ παρὰ Πανίσκου ἀγορανόμου.

ἐδάνεισεν Πετεαρσεμθεὺς Νεχούτου Πέρσης Πετεαρσεμθεῖ καὶ Πετεσοῦχος τῶν Πανοβχούνιος το̣ῦ Τοτοηοῦς τοῖς δυσὶν Πέρσα̣ι̣ τῆς ἐπιγονῆς χαλκοῦ νομίσματος δραχμὰς πεντακισχιλίας ἑκατὸν ἄτοκα. τὸ δὲ δάνειον τοῦτο ἀποδότωσαν οἱ δεδανεισμένοι Πετεαρσεμθεῖ ἐν μ(ηνὶ) Φαρμοῦθι τοῦ ιε τοῦ καὶ ιβ (ἔτους). ἐὰν δὲ μὴ ἀποδῶσιν ἐν τῷ ὡρισμένωι χρόνωι ἢ μὴ ποιῶσιν καθʼ ἃ γέγραπται, ἀποτεισάτωσαν ἐν τῷ ἐχομένῳ μ(ηνὶ) παραχρῆμα τὰ̣ τοῦ χα(λκοῦ) ᾽Ερ ἡμιόλιον καὶ τοῦ ὑπερπεσόντος χρόνου τόκους β (δραχμὰς) τῆς μνᾶς τὸν μῆνα ἕκαστον. τοῦτο δʼ ἐστὶν τὸ δάνειον ὃ ἐγγυγυήσας Ὥρωι τοῦ Παοῦτος πρὸς Πακοῖβιν Πετεαρσεμθέ(ως) ἀπὸ χα(λκοῦ) (ταλάντου) α (δραχμῶν) ᾽ΕΣ. ἔγγυοι ἀλλήλων εἰς ἔκτισιν τῶν διὰ τοῦ δανείου τούτου πάντων αὐτοὶ οἱ δεδανεισμένοι. ἡ δὲ πρᾶξεις ἔστω Πετεαρσεμθεῖ ἐκ τῶν δεδανεισμένων καὶ ἐξ ἑνὸς καὶ ὁποτέρου αὐτῶν καὶ ἐξ [οὗ] ἂν αἱρῆται καὶ ἐκ τῶν ὑπαρχόντων αὐτοῖς πάντων, πράσσον(τι) καθάπερ ἐγ δίκης.

Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the *verso*

δά(νειον) Πετεαρσεμθέως πρὸς Πετεαρσεμθεία καὶ Πετεσοῦ̣χον) τῶν Πανοβχού(νιος) χα(λκοῦ) (δραχμῶν) ᾽Ερ.

4. l. Πετεσούχωι τοῖς. 6. l. Πέρσαις. 14. l. τάς: sc. δραχμάς. 15. β ⟨ Pap. 17. l. ἠγγύησεν Ὧρος. 21. l. πρᾶξις. 30. l. τοὺς or τοῦ.

15. Cf. note on xviii. 17. 17. Ὧρος Παοῦτος, cf. xxvi. 3.

XXVIII. 103 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXII. $12\frac{1}{4} \times 6\frac{1}{2}$ *in.*

Deed of cession by which Sennesis, acting with Thotoutes her kinsman as *κύριος* renounces all claim to two pieces of land which she had apparently sold to Petearsemtheus son of Panobchounis two years previously.

Ἔτους ιε τοῦ καὶ ιβ Ἀθὺρ κε ἐν Παθύρει ἐ[φ]' Ἑρμίου
τοῦ παρὰ Πανίσκου ἀγορανό[μ]ου.
ἀφίσταται Σεννῆσις Ψενθώτ[ου] Περσίνη ὡς (ἐτῶν) κε
ἐλάσσω ἢ μέση μελί(χρως) κάκοψις με[τ]ὰ κυρίου ἑαυτῆς
οἰκήου Θοτούτης Ἐριενούπιος ὡς (ἐτῶν) μ μέσος ὑποκκινος
ἀπὸ τῆς ἐωνημένης ὑπ' αὐτῆς παρὰ Πετεαρσεμ-
θέως τοῦ Πανοβχού(νιος) (τετάρτην) μερίδα ἀμπελῶ(νος) συνφύτου . καὶ
τῶν φυομένων δένδρων καὶ [.] μερίδα γῆς σιτο(φόρου)
ἐν τῷ ἀπὸ βορρᾶ καὶ λι(βὸς) τοῦ ἀμπε[λ]ῶ(νος) συνάπτουσαι
ἐν τῇ ταινίᾳ Παθ(ύρεως), καὶ τοῖς ἀδελφοῖς ἀδιαιρέτου,
καὶ ὠνὴν τέθειται ἐπὶ τοῦ ἐν Παθ(ύρει) ἀρχείου ἐν τῷ ιγ
τοῦ καὶ ι (ἔτει) Μεσορὴ κγ· ὧν γείτονες ν[ό]του μπελῶ(ν) Ταχώγιος,
βορρᾶ γῆ Πατοῦτος τοῦ Ὥρου καὶ τῶ(ν) ἀδ[ε(λφῶν), ἀ]πηλι(ώτου) περίβολος
τῶν ἀμπελώ(νων), λι(βός) πρὸς χα(λκοῦ) (τάλαντα) [.] Ἐφ· καὶ μὴ ἐπελεύ-
σασθαι Σεννῆσις μηδ' ἄλλον τινὰ τ[ῶν] παρ' αὐτῆς ἐπὶ
τὸν Πετεαρσεμθεία μηδ' ἄλλον μη[δέ]να τῶν παρ' αὐτοῦ
ἐπὶ τῶν ἄνω γεγρα(μμένων) πάντων. εἰ δὲ μή, ἥ τ' ἔφοδος τῶι
ἐπιπορευομένωι ἄκυρος ἔστω, κα[ὶ π]ροσαποτεισάτω
ὁ ἐπελθὼν ἐπίτιμον παραχρῆμα (τάλαντα) ι καὶ ἱερὰς
βασιλεῦσι ἀργυρίου ἐπισήμου δρα[χ]μὰς διακοσίας,
καὶ μηθὲν ἧσσον κύρια ἔστω τὰ διομολογημένα.
Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the *verso*

ἔτους ιε τοῦ καὶ ιβ	ἀφίσταται Πετεαρσεμθεὺς
Ἀθὺρ κε.	παρὰ Σεννήσιος.

4. l. ἐλάσσων. 5. l. οἰκείου Θοτούτου &c. εριεν. corrected from εριν. ὑποκκινος: ? for ὑποκόκκινος. 6. Transpose ὑπό and παρά. 7. δ' μεριδα Pap. l. (τετάρτης) μερίδος, and μερίδος in l. 8. 9. l. συναπτουσῶν. 12. l. ἀμπελών. 14. l. ἐπελεύσεσθαι. 15. l. Σεννῆσιν. 21. l. διωμολογημένα. 23. l. ἀφίσταται Σεννῆσις Πετεαρσεμθεῖ.

6. ὑπ' αὐτῆς παρὰ Πετεαρσεμθέως: so Hermias, but in 15–21 Sennesis renounces all claim to the land which now belongs to Petearsemtheus. There is clearly a serious blunder somewhere; and the simplest change is to transpose the prepositions. Another alternative is to suppose that there were two persons called Petearsemtheus, one the original owner of the land bought from him by Sennesis, the other the son of Panobchounis, and the person to whom Sennesis now cedes the land; and that Hermias has confused the two. In that case in lines 6–7 we ought to read Πετεαρσεμθέως ⟨Πετεαρσεμθεῖ⟩ τοῦ Πανοβ.; indeed the dative in line 10 καὶ τοῖς ἀδελφοῖς, if correct, implies an unexpressed Πετεαρσεμθεῖ. But this is far from conclusive, since τοῖς ἀδελφοῖς might be a mistake for τῶν ἀδελφῶν, and the dative to ἀφίσταται would then have to be supplied.

11. Cf. note on xxv. 10.

14. After λιβός a word, probably ποταμός or ὅρος, has dropped out.

23. Hermias has again confused Sennesis and Petearsemtheus, since it is the former, not, as he states here, the latter, who gives up the land.

XXIX. 102 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXXIV. $12\frac{3}{4} \times 3\frac{3}{4}$ *in.*

Loan of 10 artabae of wheat and 13 of barley without interest from Paëris son of Pasemis to Petearsemtheus and his brothers.

Ἔτους ις τοῦ καὶ ιγ Ἀθὺρ ιβ
ἐν Παθύρει ἐφ' Ἑρμίου τοῦ παρὰ
Πανίσκου ἀγορανόμου.
ἐδάνεισεν Παῆρις Πασήμιος
Πετεαρσεμθεῖ καὶ Πετεσούχῳ
καὶ Φαγῶνις καὶ Ψεννῆσις,

τοῖς δ τῶν Πανοβχούνιος
τοῦ Τοηοῦς Πέρσου τῆς ἐπιγονῆ[ς],
πυροῦ ἀρτάβας δέκα, κριθῆς
ἀρτάβας δέκα τρεῖς ἄτοκα.
τὸ δὲ δάνειον τοῦτο ἀποδότω-
σαν οἱ δεδανεισμένοι Παή[ρι]
ἐν μ(ηνὶ) Παχὼν λ̄ τοῦ αὐτοῦ (ἔτους)
νέον καθαρὸν καὶ ἄδολον
ἀπὸ παντός, καὶ ἀποκαθεσ-
ταμένον εἰς οἶκον πρὸς αὐτὸν
ἐν Κροκοδίλων πό(λει) τοῖς ἰδίοις
ἀνηλώμασι μέτρῳ ᾧ καὶ παρ-
είληφαν. ἐὰν δὲ μὴ ἀποδῶ-
σιν ἐν τῷ ὡρισμένωι χρόνῳ
ἢ μὴ ποιῶσιν καθʼ ἃ γέγρα(πται), ἀποτει
σάτωσαν ἐν τῷ ἐχομένωι
μηνὶ παραχρῆμα τὰς τοῦ πυ(ροῦ)
ἀρ(τάβας) ι, κρ(ιθῆς) ἀρ(τάβας) ιγ ἡμιόλιον, ἢ τὴν
ἐσομένην ἐν τῇ αὐ(τῇ) ἀγορᾷ τι-
μήν. ἡ δὲ πρᾶξεις ἔστω Παήρι
ἐκ τῶν δεδα(νεισμένων) καὶ ἐξ ἑνὸς καὶ
ὁποτέρου αὐτῶν καὶ οὗ ἂν βού-
[λη]ται καὶ ἐκ τῶν ὑπαρχόν-
των αὐτοῖς πάντων, πράσ-
σοντι καθάπερ ἐγ δίκης.
Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the *verso*

δά(νειον)	*πρὸς Πετεα(ρσεμθέα) καὶ*
Παήρει	*τοὺς ἀδελ(φοὺς) πυ(ροῦ) ἀρ(ταβῶν) ι*
	κρ(ιθῆς) ἀρ(ταβῶν) ιγ.

6. l. Φαγώνει καὶ Ψεννήσει. 7. l. τοῦ. 8. l. Τοτοηοῦς; cf. xxvii. 5. 17. ⊔ Pap. 23. 2 Pap. 24. ⸖ ι κρ ⸖ ιγ Pap. 34. l. Παήριος.

XXX. 102 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXIII. $10\frac{1}{2} \times 4\frac{1}{4}$ *in.*

Certificate of the repayment by Petearsemtheus and Petesuchus sons of Panobchounis, and their brothers (cf. the preceding papyri), of a loan of two copper talents which had been lent to them by Petearsemtheus the son of Almapheus in the previous year.

Ἔτους ιϛ τοῦ καὶ ιγ Χοίαχ δ̄ ἐν Παθύρει ἐφ' Ἑρμίου τοῦ παρὰ Πανίσκου ἀγ̣ορανόμου. ἐπελύσατο Πετεαρσεμθεὺς καὶ Πετεσοῦχος τῶν Πανοβχού(νιος) τοῦ Τοηοῦς καὶ τοὺς τούτων ἀδε(λφοὺς) δάνειον χαλκοῦ (ταλάντων) β ἃ ἐδάνεισεν αὐτοῖς Πετεαρσεμθεὺς Ἀλμαφέως κατὰ συνγρα(φὴν) δα(νείου) τὴν ἐτεθεῖσαν ἐπὶ τοῦ ἐν Παθύρει ἀρχείου ἐν τῷ̣ ιε τοῦ καὶ ιβ (ἔτει)· ὃς καὶ παρὼν ἐπὶ τοῦ ἀρχείου Πετεαρσεμθεὺς Ἀλμαφέως ἀνομολογήσατο παρὰ Πετεαρσεμθέως τοῦ Πανοβχού(νιος) καὶ τοὺς τούτου ἀδε(λφοὺς) τὰς τοῦ σημαινομένων χα(λκοῦ) (τάλαντα) β, καὶ μὴ ἐπελεύσασθαι Πετεαρσεμθεία μηδ' ἄλλον τινὰ τῶν παρ' αὐτοῦ ἐπὶ τὸν Πετεαρσεμθέα καὶ τοὺς ἀδελφοὺς μηδ' ἐπ' ἄλλον τινὰ τῶν παρ' αὐτῶν. εἰ δὲ μή, ἥ τ' ἔφοδος ἄκυρος ἔστω, καὶ προσαποτεισάτω ὁ ἐπελθὼν ἐπίτ(ιμον) παραχρῆμα χα(λκοῦ) (τάλαντα) ε καὶ ἱερὰ(ς) βα(σιλεῦσι) ἀργυρίου ἐπισήμου (δραχμὰς) ρ, καὶ μηθὲν ἧσσον κύριον εἶναι κατὰ προγεγρα(μμένα).

τούτου δ' ἐστὶν τὸ ὀφείλημα
ἃ ὤφειλεν Ἁρπῶς Παβῦτος καὶ τῇ
τούτου γυναικεὶ Ταρεήσιος.
Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the *verso*

ἐπίλυσις	δα(νείου) χα(λκοῦ) (ταλάντων) β ἃ ἐδά-
Πετεαρσεμθέα	(νεισεν) αὐτῶι
καὶ τοὺς ἀδε(λφοὺς)	Πετεαρσεμθε(ὺς) Ἀλμα(φέως).

5. l. τοῦ. 6. l. Τοτοηοῦς (cf. xxvii. 5) καὶ οἱ τούτων ἀδελφοί. 9. l. τεθεῖσαν. 14. Insert ἀπέχειν before παρά. 15. l. τῶν τούτου ἀδελφῶν. 16. l. τὰ τοῦ σημαινομένου. 17. l. ἐπελεύσεσθαι. 26. l. κατὰ τά. 27. l. τοῦτο. 28–9. l. ὅ . . . ἡ τούτου γυνὴ Ταρεῆσις. 31. l. ⟨πρὸς⟩ Πετεαρσεμθέα.

XXXI. 104 B.C. *From the Thebaid.* *Brit. Mus. Pap.* DCLXXIII. $10\frac{3}{4} \times 4$ *in.*

Acknowledgement by Chaeremon, serving in the corps of 'mercenary cavalry' stationed at Crocodilopolis, that Paous son of Horus had repaid him the share due of a loan contracted by Patous the father of Tareësis mother of Paous. Cf. intr. to xxvi.

Ἔτους ιγ τοῦ καὶ ι Φαρμοῦθι ε̄
ἐν Παθύρει ἐφ' Ἑρμίου τοῦ παρὰ
Πανίσκου ἀγορανόμου.
ὁμολογεῖ Χαιρήμων Πανίσκου
τῶν ἀπὸ Κροκοδίλων πό(λεως) μισθο-
φόρων ἱππέων ἀπέχειν παρὰ
Παοῦτος τοῦ Ὥρου τὸ ἐπιβάλλον
αὐτῷ μέρος δανείου οὗ ἔθετο
Πατοῦς Ὥρου ὁ τῆς μητρὸς αὐτοῦ
Ταρεήσιος πατρὸς ἐπὶ τοῦ ἐν
Κροκοδί(λων) πό(λει) ἀρχείου χα(λκοῦ) (δραχμὰς) Ἐ καὶ τοὺς
τούτων τόκους· ὃς καὶ παρὼν
ἐπὶ τοῦ ἀρχείου ὁ Χαιρήμων

ἀνομολογήσατο ἀπέχειν καὶ
μὴ ἐπικαλεῖν περὶ τοῦ μέρους
δανείου τρόπωι μηδενί, τὴν
δὲ ἡμιολίαν ἀφικέναι.
Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

On the *verso*

ἐπίλυ(σις) Παοῦς Ὥρου
παρὰ Χαιρήμω(νος).

1. l. καὶ ιγ. 10. l. πατήρ. 17. l. ἀφεικέναι. 19. l. Παοῦτος or πρὸς Παοῦν.

9. αὐτοῦ: i.e. Paous. Cf. the genealogical tree in introd. to xxvi.

XXXII. 101 B.C. *From the Thebaid.* *Brit. Mus. Pap.* DCLXXV. 6 × 15 *in.*

Contract recording the sale by Petearsemtheus and his brothers of 1 aroura of corn land situated on the promontory or sand-bank of Pathyris, to Etpesuchus son of Nechthanoupis, and his brothers for 2 talents of copper. At the end is the docket of Paniscus the banker at Crocodilopolis, showing that the tax of 10 per cent. on sales had been paid.

βασιλευόντων Κλεοπάτρας καὶ βασιλέως Πτολεμαίου τοῦ ἐπικαλουμένου τοῦ υἱοῦ θεῶν φιλομητόρων ἔτους ιϛ
τοῦ καὶ ιγ, ἐφ᾽ ἱερείων καὶ ἱερειῶν καὶ κανηφόρου τῶν ὄντων καὶ οὐσῶν, μηνὸς μηνὸς Φαρμοῦθι ιζ ἐν Παθύρει
ἐφ᾽ Ἑρμίου τοῦ παρὰ Πανίσκου ἀγορανόμου.
ἀπέδοτο Πετεαρσεμθεὺς Πανοβχούνιος τοῦ Τοτοηοῦς Πέρσης τῆς ἐπιγονῆς ὡς (ἐτῶν) με μέσος μελίχρω(ς) ὑποκλαστὸς
ἀναφάλανθος μακροπρόσω(πος) εὐθύριν οὐλὴ ὀδόντι ἀπὸ τῆς ὑπαρχούσης αὐτῷ καὶ τοῖς ἀδελφοῖς γῆς ἠπείρου σιτο-
φόρου ἀδιαιρέτου ἐν τῇ ταινίᾳ Παθύρεως ἀπὸ τοῦ ἐπιβάλλοντος αὐτῷ μέρους ἐν τῇ ἀπὸ νότου ταινίᾳ σφραγῖδος

ἄρουραν μίαν, ἧς γείτονες νότου γῆ Καλίβιος πρεσβυτέρα, βορρᾶ γῆ Χεσθώτου τοῦ Μελιπαῖτος, ἀπηλιώ(του) γῆ Ἀρσιήσιος

τοῦ Ζμῖνος, λιβὸς περίχωμα, ἢ οἳ ἂν ὦσι γείτονες πάντοθεν. ἐπρίατο Ἐτπεσοῦχος Νεχθανούπιος καὶ οἱ τούτου ἀδελφοὶ

χαλκοῦ τάλαντα δύο. προπωλητὴς καὶ βεβαιωτὴς τῶν κατὰ τὴν ὠνὴν ταύτην πάντων Πετεαρσεμθεὺς ὁ ἀ-

ποδόμενος οὓς ἐδέξαντο Ἐτπεσοῦχος καὶ οἱ σὺν αὐτῷ ὠνουμένου οἱ πριάμενοι.

Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

2nd hand.

Ἔτους ις̅ τοῦ καὶ ιγ Μεσορὴ λ̅. τέ(τακται) ἐπὶ τὴν ἐν Κρο(κοδίλων πόλει) τρά(πεζαν) ἐφ' ἧς Πάνισκος (δεκάτης) ἐγκυ(κλίου) κατὰ τὴν παρ' Ἀπολλω(νίου) τοῦ πρὸς τῆι ὠνῇ διαγρα(φήν),

ὑφ' ἣν ὑπογρά(φει) Πάνισκος ὁ ἀντιγρα(φεύς), ὠνὴ Ἐτπεσοῦχος Νεθαν(ούπιος) γῆς ἠπ(είρου) σιτο(φόρου) ἀρού(ρας) α, ὧν αἱ γειτνίαι δεδη(λῶνται) διὰ τῆς προκει(μένης) συγγρα(φῆς),

ὃν ἠγόρα(σεν) παρὰ Πετεαρσεμθέως τοῦ Πανεβχούνιος πρὸς χα(λκοῦ) (τάλαντα) β, τέλ(ος) ἈϹ, / χα(λκοῦ) (δραχμὰς) ἈϹ.

Πάνισκος τρα(πεζίτης).

1. l. ἐπικαλουμένου ⟨Ἀλεξάνδρου⟩. 2. l. ἱερέων καὶ ἱερειῶν, and omit the second μηνός. 7. l. πρεσβυτέρας. 9. l. ταλάντων. 10. l. ὅν and ὠνούμενοι. 12. ⊧ επι Pap. ί εγκ^{υ} Pap. 13. l. ὠνῆς. ῆ σιτ^{ο} ὣ Pap. 14. ⊼ β . . . χ^{L} ⟨ʼΑΣ Pap. Perhaps πρὸς χα(λκὸν) (ταλάντων).

5. οὐλὴ ὀδόντι is a curious phrase, meaning presumably that he had a front tooth broken.

12. Cf. the dockets of the royal bank in xv, xxxiv, xxxv. In all these instances τέτακται is middle; cf. the use of τετέλεσται in l.

XXXIII. 100 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXXVII. $5\frac{1}{2} \times 10\frac{1}{2}$ *in.*

Deed of cession by which Psenenoupis son of Portis, a member of a company of land contractors, cedes to Harsiësis son of Schotus, priest of Suchus and Aphrodite at Pathyris, a piece of ἱερὰ γῆ which Psene-

noupis had leased from the priests for a period of ten years. Apparently Psenenoupis had farmed the land himself for five years and then let it to Harsiësis for one year. By the terms of the present document he makes it over to Harsiësis for the remaining four years at the price agreed upon, 2 talents 3300 drachmae of copper. But the construction is more than usually involved, even for Hermias.

Ἔτους ιε Φαῶφι ιθ. ὁμολ[ογ]ε[ῖ] Ψενενοῦπις Πόρτιτος Πέρσης ὡς (ἐτῶν) νε μέσος
μελίχρω(ς) τετανὸς μακροπρ[όσω(πος)] εὐθύρ(ιν) ὦτα ἐφεστηκότα Ἁρσιήσει Σχώτου
ἱερεὺς Σούχου καὶ Ἀφροδίτης, παρακεχωρηκέναι αὐτῶι Ἁρσιήσιος τὸ ἐπι-
βάλλον αὐτῷ μέρος ἧς ἐμισθώσατο σὺν Πακοίβι Σχώτου καὶ τοῖς μετόχοις
γῆς σιτοφόρου λεγομένης Νεχθαραῦτι θεοῦ μεγάλου παρὰ τῶν
ἱερείων ἐτῶν δέκα ε̣[ἰς τὰ] ἐ̣νλιπόντα αὐτῷ ἑτέρων τεσσάρων
εἰς συμπλήρωισιν ἐτ[ῶν πεν]τ̣ε̣, ὥστε γεωργῆσαι ἧς ἔθεντο μίσθωσιν
ἀπὸ τοῦ προκειμένου (ἔτους) οὗ [καὶ] συν̣πεπῖσθαι αὐτῷ τῆς συγχωρηθείσης
τιμῆς χαλκοῦ τάλαν[τα] δύ[ο δρ]αχμὰς τρισχιλίας τριακοσίας· καὶ μὴ
ἐπελεύσασθαι μήτ' [αὐτ]ὸν Ψενενοῦπις ἐπὶ τὸν Ἁρσιήσιος μή[τ'] ἄλλον
μηδένα ὑπὲρ αὐτοῦ περὶ τοῦ διασαφουμένου μέρους γῆς τρόπῳ
μηδενί. εἰ δὲ μή, ἀποτεισάτω Ἁρσιήσει ἐπίτιμον παραχρῆμα χαλκοῦ (τάλαντα) ε
καὶ ἱερὰς βασιλεῦσι ἀργυρ[ί]ου ἐπισήμου δραχμὰς ρ, καὶ μηθὲν ἧσσον
κύριον εἶναι τὰ διομολ[ογη]μένα.
Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

2. l. *ἀφεστηκότα*. 3. l. *ἱερεῖ . . Ἁρσιήσει*. 6. l. *ἱερέων*. The last two letters of *ετερων* have been corrected. 7. l. *συμπεπεῖσθαι*. 9. l. *ταλάντων δύο δραχμῶν τρισχιλίων τριακοσίων*. 10. l. *ἐπελεύσεσθαι . . . Ψενενοῦπιν . . . Ἁρσιῆσιν*. 14. l. *κύρια . . . διωμολογημένα*.

XXXIV. 99 B.C. *From the Thebaid. Brit. Mus. Pap.* 10504 (*Egyptian Dept.*). $6\frac{3}{4} \times 22\frac{1}{2}$ *in.*

Greek docket to a demotic contract, showing that the tax of 10 per cent. had been paid by Pakoibis son of Patous on the sum of 1 talent, being the price of a *παστοφόριον* or priest's lodging (cf. the following papyrus which records the sale of $\frac{1}{4}$ of a *παστοφόριον* by the same Pakoibis) in the temple of Pathyris, which he had bought from Thortaeus the son of Nechthminis.

The papyrus is dated in the sixteenth year of Ptolemy Alexander I.

Ἔτους ις Χοίαχ. τέ(τακται) εἰς τὴν (δεκάτην) τοῦ ἐγκυ(κλίου) δι' Ἀπολλω(νίου) τελώ(νου) καὶ τῶν μετό(χων)
Πακοῖβις Πατοῦ(τος) τέλος παστοφο(ρίου) ἐντὸς τοῦ ἐν Παθύ(ρει) ἱεροῦ ὃ ἠγόρασεν
παρὰ Θορταίου τοῦ Νε̣[χ]θμίνιος καὶ συντετι(μημένου) (ταλάντου) ἑνὸς τέλ(ος) χα(λκοῦ) (δραχμὰς) ἑξακο(σίας), / χ.

1. Ι εις την ί, Pap.; cf. line 13 of the next pap. where the sign for *τέτακται* is different. 3. χᴸ ⟨ Pap.

XXXV. 98 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXXIX. $6 \times 16\frac{3}{4}$ *in.*

Sale of the fourth part of a *παστοφόριον* within the enclosure of the temple of Suchus and Aphrodite at Pathyris, the vendors being the priests Nechoutes and Petearoëris, the buyer Pakoibis, and the price 3000 copper drachmae. At the bottom is appended the docket of Pancrates the royal banker showing that the tax of 10 per cent. on sales had been paid by the buyer through Apollonius the tax-farmer to the royal bank at Crocodilopolis.

βασιλευόντων Πτολεμαίου τ[ο]ῦ ἐπικαλουμένου Ἀλεξάνδρου καὶ Βερενίκης τῆς ἀδελφῆς θεῶν φιλομητόρων
ἔτους ις, ἐφ' ἱερέων καὶ ἱερειῶν κ[α]ὶ κανηφόρου τῶν ὄντων καὶ οὐσῶν, μηνὸς Τῦβι ιη ἐν Π[α]θύρει ἐφ' Ἑρμίου τοῦ
παρὰ Παν[ί]σκου ἀγορανόμο[υ].

ἀπέδοτο Νεχούτης Σχώτου το[ῦ] Φιμήνιος ἱερεὺς Σούχου καὶ Ἀφροδίτης ὡς (ἐτῶν) νε μέσος ἢ ἐλάσσω μελίχρω(ς) μακροπρόσω(πος)

εὐθύριν ὑπόσκνιφος, καὶ Π[ετ]εα[ρ]σῆρις Σχώτου τῶν αὐτῶν ἱερέων ὡς (ἐτῶν) ν μέσος ἢ ἐλάσσω μελίχρω(ς) μακροπρόσω(πος) εὐθύριν

ὑπόσκνιφος, ἀπὸ τῆς ὑπαρ[χο]ύ[σ]ης αὐτοῖς καὶ τοῖς ἀδελφοῖς παστοφόριον ᾠκοδομημένον καὶ δεδοκωμένην καὶ

τεθυρωμένην ἐν τῷ ἀπὸ ν[ότ]ου μέρει τοῦ ἐν Παθύρει ἱεροῦ ἐντὸς τοῦ περιβόλου τὸ ἐπιβάλλον αὐτοῖς μέρος τέταρτον,

ἧς γείτονες νότου περίβολος [το]ῦ ἱεροῦ, βορρᾶ παστοφόριον Παπεοῦτος τοῦ Φίβιος καὶ εἴσοδ[ο]ς, ἀπηλιώ(του) δρόμος, λιβὸς

παστοφόριον Πετεαρσεμθέω[ς . .]χμινος, ἢ οἳ ἂν ὦσι γείτονες πάντοθεν. ἐπρίατο Πακοῖβις Πατοῦτος ὡς (ἐτῶν) λ χαλκοῦ

δραχμὰς τρισχιλίας. προπ[ω]λητὰι καὶ βεβαιωταὶ τῶν κατὰ τὴν ὠνὴν ταύτην πάντων Νεχούτης καὶ ὁ σὺν

αὐτῷ οἱ ἀποδόμενοι, ὃν ἐδ[έ]ξατο Πακοῖβις ὁ πριάμενος.

Ἑρμίας ὁ παρὰ Πανίσκου κεχρη(μάτικα).

2nd hand.

Ἔτους ιϛ Τῦβι λ. τέ(τακται) ἐπὶ τὴν ἐν Κρ(οκοδίλων) π(όλει) τρά(πεζαν) ἐφ' ἧς Παγκρά(της) (δεκάτης) ἐνκυ(κλίου)

δι' Ἀπολλω(νίου) τελώ(νου) Πακοῖβις Πατοῦτος παστοφόριον ἐντὸς τοῦ

περιβόλου τὸ ἐπιβάλλον αὐτῶι μέρος (τέταρτον), ὧν αἱ γειτνίαι δεδη(λῶνται),

ὃν ἠγόρασεν παρὰ Νεχούτου τοῦ Σχώτου ἱερεὺς Σούχου καὶ Ἀφροδείτης χα(λκοῦ) 'Γ, τέ(λος) τ.

Παγκρά(της).

4 and 5. l. ἐλάσσων. 6. l. τοῦ ὑπάρχοντος . . . παστοφορίου ᾠκοδομημένου, &c. 8. l. οὗ γείτονες. 10. l. δραχμῶν τρισχιλίων. 13. ⳿ επι . . . ι' ενκ^{υ}. Pap. 14. l. παστοφορίου. 15. l. τοῦ ἐπιβάλλοντος . . . μέρους (τετάρτου); μερος δ'. Pap. 16. l. ἱερέως.

5. μέσος ἢ ἐλάσσω(ν): cf. xxviii. 4 where the phrase is ἐλάσσω(ν) ἢ μέσος.

6. δεδοκωμένην is a new verb meaning 'furnished with beams,' probably for the roof.

9. Perhaps [Τα]χμῖνος.

XXXVI. 95 B.C. *From the Thebaid. Brit. Mus. Pap.* DCLXXX. 8¼ × 4¾ *in.*

Letter from Petesuchus the son of Panobchounis (cf. xxvii, xxix, &c.) to his brothers Petearsemtheus and Phagonis (here spelt Paganis), and others. Like the letters which Mahmoud writes to his brother Hussein now, it consists for the most part of greetings and farewells. But lines 9–18 contain some rather amusing, if mysterious, details.

Πετοσοῦχος Πανεβχούνιος Πετεαρσεμθεῖ
καὶ Παγάνει Πανεβχούνιος καὶ
Παθήμει παρὰ καὶ Πετεαρσεμθεῖ
Ἀρσενούφ[ι]ος καὶ Πετεαρσεμθεῖ
Ψεννήσι[ο]ς καὶ Ὥρωι Πατῆτος χαίρειν
καὶ ἐρρῶσθαι. ἔρρωμαι δὲ καὶ αὐτὸς
καὶ Ἐσθλῦτις καὶ Πατοῦς καὶ Ἀλμένης
καὶ Φίβις καὶ Ψενοσῖρις καὶ Φάφις
καὶ οἱ παρ' ἡμῶν πάντες. μὴ λυ-
πεῖσθε ἐπὶ τοῖς χωρισθεῖσι. ὑπε-
λαμβάνοσαν φονευθήσεσθαι. οὐθὲν
ἡμῖν κακὸν ἐποίησεν ἀλλ' ἐκ τῶν
ἐναντίων ἐπιμεμέληται,
περὶ ὧν, ἐὰν αἱρῆτε, γράψατέ
μοι. ἠκούσαμεν τὸν μῦν κατα-
βεβρωκέναι τὸν σπόρον. καλῶς
ἡμῖν ὧδε, ἢ ἐν Διοσπόλει ἐὰν
αἱρῆσθε, πυρὸν ἀγοράσαι ἥκατε.
τὰ δ' ἄλλα χαρίζοισθ' ἑαυτῶν ἐπι-
μελόμενοι ἵν' ὑγιαίνητε.
ἔρρωται Ὧρος καὶ Πετοσῖρις.
ἔρρωσθε. (ἔτους) ιθ Παχὼν η.

On the *verso*

παρὰ *Πετεαρσεμθεῖ Νεβχούνιος.*
Πετεσούχου
τοῦ Νεβχούνιος

1. l. Πετεσοῦχος. 3. παρά seems to mean παρ' αὐτοῖς. 9. l. ἡμῖν. 11. l. ὑπελάμβανον. 18. l. ἥκετε.

9–18. 'Do not grieve over the departed. They expected to be killed. He has not done us any harm but has used our difficulties to assist us (?). On this subject write to me, if you like. We hear that mice have eaten up the crop. Please come here to us or, if you prefer, to Diospolis to buy wheat.'

23. Νεβχούνιος: a variant for Πανεβχούνιος: cf. l. 25.

XXXVII. *Late second or early first century* B.C. *From the Thebaid.* *Brit. Mus. Pap.* DCLXVI. $5\frac{1}{4} \times 9\frac{1}{2}$ *in.*

Letter addressed by Hermias to the government officials of Pathyris announcing the appointment of a new *οἰκονόμος* or administrator of the royal revenues. Only the beginning is preserved, but it is interesting on account of its list of officials, which is remarkable for the high place occupied in the hierarchy by the chief of the police and his subordinate the *φυλακίτης*, and for the mention of the *πρεσβύτεροι τῶν γεωργῶν*, who play a more important part in the Roman period.

Ἑρμίας τῶι ἐπιστάτει Παθύρεως καὶ ἀρχιφυλακί[τ]ηι
καὶ φυλακίτηι καὶ βασιλ̣ικῶι γραμματεῖ καὶ τοπογραμμα[τ]εῖ
καὶ κωμογραμματεῖ καὶ σιτολόγωι καὶ τραπεζίτηι καὶ το[ῖς]
πρεσβυτέροις τῶν γεωργῶν καὶ τοῖς ἄλλοις τοῖς τὰ βασιλικὰ
πραγματευομένοις χαίρειν.
πρὸς τῆι οἰκονομίαι τῆς κώμης καθέσταται
Πατσεοῦς Πατῆτος ὁ τ[ὴ]ν ἐντολὴν ἐπιδεικνύσ[ας καὶ
[χ]ειρογραφή[σ]ας ὡς εἴθιστ[αι] καὶ διαστολ[ὴν λ]αβὼν προ[. . .

. . . .

XXXVIII. *Plate IV.* 81 B.C. *From the Fayoum.* *Brit. Mus. Pap.* DCXCVII. $9\frac{1}{2} \times 4$ *in.*

Letter from Pasion to his father Nicon, containing directions for buying papyrus, pens, ink, and other writing material, the payment for them, and the purchase of barley. The ink is rather faint, and the difficulties of reading it are increased by the bad grammar of the writer

and by the occurrence of several new words. The letter is dated 'in the second which is also the first year,' and is written in a hand which, though still retaining many Ptolemaic characteristics, is approaching to the Roman type, and may be assigned with confidence to the earlier half of the first century B.C. As no dated Greek papyri between Ptolemy Alexander I's reign and that of Augustus have yet been published, it is impossible to say at once to which reign this is to be assigned. But the formula of the date suits the short period when Berenice III, after reigning alone for six months, was associated with Ptolemy Alexander II. According to Appian (*Bell. Civ.* i. 102) the joint reign only lasted nineteen days, and in order to account for Berenice having entered on a second year, we must suppose she came to the throne before Thoth 1 81 B.C., the beginning of the civil year. Neither the latter supposition nor the shortness of the reign presents much difficulty, and the only alternative at all probable would be to place the papyrus in the joint reign of Seleucus or Archelaus with Berenice IV, in 56 B.C. But to that there are two objections: first, that the character of the writing is more Ptolemaic than Roman; and the papyri which we found in the temple of Bacchias last winter show that towards the end of Auletes' reign the ordinary hand was much more like that of the early Roman period than this is. Secondly, among these Bacchias papyri of the late Ptolemaic period occurs another double date, 'the first which is also the third year,' which apparently refers to the joint reign of Archelaus and Berenice. This, however, will be discussed when we publish those papyri. The possibility that the 'second which is also the first year' is to be referred to the joint reign of Auletes and Cleopatra Tryphoena is excluded by the fact that in demotic documents the years of the king are not distinguished from those of the queen; and the view that the year in question refers to the joint rule of Cleopatra Tryphoena and Berenice IV during the absence of Auletes has not only the difficulty concerning the handwriting to contend with, but contradicts the statement of Eusebius (Lepsius, *Denkschr. d. Berl. Akad.* 1852, p. 478) that the two queens began their joint reign at the same time.

Πασίων Νίκ[ωνι τ]ῶι πατρὶ πολλὰ
χαίρειν καὶ [. . . . .] . . μένων
διευτυχεῖ[ν. καλῶς οὖ]ν ποιήσις

μὴ ἀμελήσ[α]ς α[. . ἀγο]ράσαι . . υ
ρ̣α ἃ γράφω· [χαρ]τία δ̣ωμοῦ χάρ[του
δέκα, καὶ [. . .]ρα δωμ[ο]ῦ̣ χάρτο̣υ̣
πέντε, καὶ [κα]λάμων γραφικῶν
δεκάπεντε, καὶ μ[έ]λαν στατη-
ροῦ ὀκτώ, καὶ θην στατηροῦ
πέντε, καὶ ε̣ρ[. . .]ι̣τος α, κ̣[αὶ .] . α̣ . .   α
ἑπτά, καὶ χιλωθηρου α, καὶ μάρ-
σ̣[ι]πον μεγάλου α, καὶ τῶν νεωτέ-
ρων δύω, καὶ κηροῦ στατηροῦ
πέντε. καὶ γράφωμαί σ̣ε περὶ τῆς
λογέας ἢ λογεύσω ἢ [. . .]ε γράψον μο̣ι̣
περὶ τοῦ μὴ λογεύιν ἕως καταβῇς,
ἢ λογεύσι καὶ ἀνανκάσι με Ὀνησίμωι
ἀγοράσ[α]ι κριθῆς τοῖς πορέοις αὐτῶι
καμ̣εοσ̣μ̣ερ . [. .] ἀρταβῶ(ν) ιγ (ἥμισυ),
—ο [ιγ] 𐅵.
ἔρρωσο. ἔτους β τοῦ καὶ α (ἔτους)
Φαρ̣[μο]ῦ̣(θι) ιγ.

On the *verso*

παρὰ Πασίωνι
Νί]κ̣ων̣[ο]ς̣ χρη(ματιστοῦ?)   Νίκωνι.

8. l. μέλανος. 14. l. γραφήσομαί σοι. 15. l. λογείας: cf. πορε(ί)οις in line 18. 23. l. Πασίωνος. παρά(δος) Πασίωνι is unsuitable, since the letter is written by Pasion.

6. δωμοῦ seems to be a mistake for τομοῦ; the division of it into δ ὠμοῦ is precluded by the numbers which follow both in this line and the next.

8. Here and in lines 9 and 13 στατηροῦ seems to be a mistake for στατῆρας or στατήρων. θην and χιλωθηρου are new words.

11. μάρσιπον μεγάλου 'a bag of the large sort'; or l. μέγαν.

17. Unless Ὀνησίμωι is a mistake for Ὀνήσιμος, the subject to λογεύσ(ε)ι and ἀνανκάσ(ε)ι is some one not named.

19. The third letter of the line may be θ, and it is possible that an ι has been obliterated between ο and σ, the word then being an adjective agreeing with πορέοις; εου may also be read. There are some traces of ink at the end of the

line; but the whole of this line seems to have been written over another which has been obliterated, so that they may belong to the original writing.

20. This sign for artabae occurs in xxiii. 14, but the vestiges here are very faint and may belong to the effaced writing.

22. The flourish which we have taken as representing υ may be a stroke of abbreviation, but Φαρμοῦθι is in either case more likely than Φαῶφι or Φαμενὼθ.

The *verso* also contains some accounts in a very minute hand, but the writing is almost entirely obliterated.

XXXIX. *Plate IV. Early first century* B.C. *From the Fayoum. Brit. Mus. Pap.* DCXCVIII. 9 × 17 *in.*

A series of twelve receipts in the same hand, one for each month of the second year of an unnamed Ptolemy, showing that Pasion and Sentheus, 'makers of beer,' had paid to Psammetichus, probably the farmer of the ζυτηρά or beer-tax, the tax for the current month amounting in each case where it is preserved to 5 talents of copper. The handwriting, like that of the preceding papyrus, is late Ptolemaic approaching to the Roman style, and the second year not improbably refers to Ptolemy Auletes, in which case the date is 80/79 B.C.

The papyrus is written in three columns and much mutilated. The piece facsimiled is the beginning of the document, which contains the date of the first receipt, and the second. As the formula is practically the same throughout, we give a transcription of the part facsimiled and a collation with the rest.

. . . . . .
(ἔτους) β Θωὺθ ι[.]
Ψαμμήτιχος Πασίων
καὶ Σενθέως ζυτοποιοῖς
χαίρειν. ἀπ[έ]χω τὸν
[φ]όρον [τοῦ Φαῶ]φ[ι χ]αλκοῦ
τάλα]ν[τα πέντε, /⊼] ε.
[ἔτους β Φαῶφι] ιζ̣.

2. l. Πασίωνι καὶ Σενθεῖ.

The third receipt is nearly all lost: one line ends ἀπέχ]ω παρ' ἡμ|[ῶν, i.e. ὑμῶν. The fourth is dated Choiach 15; the fifth has ζυτοποιός (for ζυτοποιοῖς) and ἀπέχω παρ' ἡμ[ῶν, the date being lost. The sixth reads παρ' ὑ]μῶν, and is dated

Mecheir 16; the seventh is dated Phamenoth 7. The eighth has Σενθεῖ and παρ' ἡμῶν, and is dated Pharmouthi 12. The ninth has καὶ Σενθεί[, and is dated Pachon 2. The tenth reads Σενθεῖ [ζυτοποιο]ῖς, ἀπέχω παρ' ὑμῶν, and is dated Payni 2. The eleventh has Σενθεῖ ζυτοποιοῖς . . παρ' ὑμῶν, and is dated Epeiph 15. The twelfth has καὶ Σενθεῖ . . παρ' ὑ[μῶν, and is dated Mesore 22.

III. PAPYRI OF THE ROMAN PERIOD

XL. 9 A.D. *From the Fayoum. Brit. Mus. Pap.* DCXCIX. $4\frac{1}{2} \times 5$ *in.*

DESCRIPTION of two inhabitants of Socnopaei Nesus. The papyrus, which has been cancelled, appears to be complete, and was probably one of a series of such documents forming a list of inhabitants for purposes of taxation. The chief point of interest in it is the date, 'the thirty-ninth year of the dominion of Caesar.' This method of dating, which is found in two other papyri, has been shown by Wilcken (*Hermes*, xxx. 151) to be an attempt on the part of Augustus to institute a fixed era beginning with the capture of Alexandria.

Πανεφρέμμις Σχῶτο(υ) ὡς (ἐτῶν) με οὐλ(ὴ) πήχ(ει) δεξιῶι,
καὶ . . στο( ) Στοτοή(τεως) . . [. . .] . . . σενούφιος (ἐτῶν) με οὐλ(ὴ) ἀντικ(νημίωι) ἀρ(ιστερῶι).
ἔτους ἐνάτου καὶ τριακοστοῦ τῆς Καίσαρος
κρατήσεως θεοῦ υἱοῦ μηνὸς Περιτίου
ι Χοίαχ ιη̄ ἐν τῇ Σοκνοπαίου Νήσου τῆς
Ἡρακλείδου μερίδος τοῦ Ἀρσινοίτου νόμου.

The *verso* contains two lines which are almost entirely effaced.

2. Neither Τεσενούφιος nor Ὀρσενούφιος suits the vestiges.

XLI. 46 A.D. *From the Fayoum. In the Library of Trinity College, Dublin*[1].

The following papyrus is apparently an agreement in the form of a letter with reference to the farming of a tax. The lessee Tesenouphis agrees to pay 288 drachmae and two jars of wine for the right of collecting the tax, this sum to be paid in monthly instalments and written reports to be sent in every four months. What the tax in question was does not appear from the body of the document, but in the signature at the end (line 26) a tax on *ἑταῖραι* is perhaps meant. It is not clear whether the document refers to the sub-letting of the *ὠνή* or to the original contracting from the government. The first few lines are almost obliterated, and the extraordinarily corrupt character of the Greek renders the details very obscure.

. . . . . [. . . . . . .] . . ρομενου τω κρα-
. . . . [. . . . . . .]ου Σοκνοπαίου νήσου
. . . .
παρὰ [Τεσε]νούφι[ος τοῦ] Τε[σ]ενούφιος ἐπὶ χορη
. . . . ουτω κρ . . . . νι . προεῖχαν κώμης
[Σοκνοπαίο]υ νή[σο]υ τῆς Ἡρακλείτου μερίδος
εἰς τὸ ἐνεστὸς ἑβδόμου ἔτους Τιβερίου
Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
Αὐτωκράτορος. ἐφίσταμαι τελεσιφόρου
τοῦ παντὸς ω[. .] καθήκοσι καὶ προσδια-
γραφομένους καὶ συμβολικὺς ἀργυρίου
δραχμὰς διακουσίας ὀκτωήκοντα
ὀκτώι καὶ σπο[.]της Φαμενὼθ οἴνου κεράμια
δύωι τῶν τε προσδιαγράψο κατὰ μῆνα
ἐμ μῆνα τοῦ αὐδοῦ (ἔτους) ἀεὶ τῇ πέμπτῃ καὶ εἰ-
κάτῃ καὶ καταχορίζω σου διὰ τετράμη-
να παντὸς του δι' ἐμοῦ οἰκονομηθησο-
μένους χρηματισμοὺς ἐντόμου συνκολ-

[1] [Prof. Mahaffy transcribed this papyrus and submitted his copy to Prof. Wilcken, who made several suggestions. I have verified these and added a few more. B. P. G.]

λοσιμου καὶ ειρομενι ἑνὶ καὶ ἀναγρα-
φῇ μιᾷ καὶ δόσο σου καταχορισμὸν
βυβλίων δραχμὰς ὀκτῶι καὶ δόσο σου
εἰκανὸν ἀξιώχρον ἐὰν φέναι ἐπὶ χόρης
ἐπὶ τος προκειμένος πᾶσι. εὐτύχει.

2nd hand.

ἔξωι ἃς ἐπικεχώ(ρηκας) ἐπὶ ταῖς προκ(ειμέναις) ἀργυ(ρίου)
διακοσίαις ὀγδοήκοντα ὀκτώι, κὰ τῶν
ἄλλων ἔξο καὶ ἃ τοῦ ς (ἔτους) οἱ ἑταρίσματα μισθ(ούμενοι)
καμιτ . . γ( ) παντὶ χρόνωι. (ἔτους) ζ Τιβερίου
Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
Αὐτοκράτορο[ς μη]νὶ Σεβαστῷ ιδ.

4. ἐπὶ χορηγίᾳ or ἐπὶ χώρα(ς)? cf. l. 22. 6. l. Ἡρακλείδου. 7. l. ἕβδομον ἔτος. 10. l. ὧν τε καθήκει (?) καὶ προσδιαγραφομένων καὶ συμβολικῶν. 12. l. διακοσίας ὀγδοήκοντα. 14. l. ἃ for τῶν, and προσδιαγράψω. 15. l. ἐμ μηνὶ τοῦ αὐτοῦ . . . εἰκάδι. 16. l. καταχωρίσω σοι διὰ τετραμήνου πάντας τούς. 18. l. ἐντόμους συγκολλησιμούς. 20. l. δώσω σοι καταχωρισμόν, so in 21. 22. l. ἱκανὸν ἀξιόχρεων ἐὰν φαίνῃ ἐπὶ χώρας ἐπὶ τοῖς προκειμένοις. 24. l. ἔξω ἅ. 25. l. καὶ τὰ ἄλλα.

2. κρα[τίστῳ, being the epithet applied to the prefect of Egypt, is not applicable to the person mentioned here, who was evidently a local official of Socnopaei Nesus.

10. καθήκοσι apparently means the ordinary payments of taxes. For προσδιαγραφόμενα, cf. lxv. 1, &c., lii. 9, xlviii. 2, and B. U. 99. 8, τὰ προσδιαγραφόμενα συμβολικά, the payments to the tax collector for writing the receipt (σύμβολον). Here the προσδιαγραφόμενα are distinguished from the συμβολικά, and are a perfectly general term for 'extra payments' of any sort.

26. ἑταρίσματα: this may refer to a tax on ἑταῖραι; cf. line 16 of the Koptos tariff inscription and D. G. Hogarth's discussion of it *ap.* Flinders Petrie, *Koptos*, p. 31.

XLII. 86 A.D. *From the Fayoum. Brit. Mus. Pap.* DCC. $5\frac{1}{2} \times 6\frac{1}{2}$ *in.*

Letter from Pyrrhus, the principal official in charge of the distribution of land to κάτοικοι, addressed to the συντακτικός, a subordinate official in the same department, and apparently giving orders for the assignment of land to certain individuals. The papyrus, which is very imperfect, about

twenty letters or more being lost at the end of each line, is to be compared with B. U. 328, a similar letter, though in an even worse state of preservation. The κάτοικοι were a privileged class of settlers, exempt from the poll-tax (Wilcken, *Hermes*, xxviii. 249).

The writing is on the vertical fibres of the *recto*; cf. LXVI and App.

Πύρρος ὁ πρὸς καταλοχ(ισμοῖς) τῶν κατοίκ(ων) τῆς α[. . . . .
συντακ(τικῶι) χ(αίρειν). Νεῖλο(ς) τοῦ Διδύμου . . . κ . [. .]κ( ) . . [. .
Πτολεμαῖο(ς) Πτολεμαίο(υ) τῆς β τῶν (ἑκατονταρούρων) π[.]ρ̣[. . . ἄρουραν . .
δωδέκατο(ν) εἰκοστ(οτέταρτον) τεσσαρακοσ(τὸν) ὄγδοο(ν), περὶ δὲ Ψεναρ[ρψενῆσιν (?) ἄρουραν . .
εἰκοστ(οτέταρτον). (ἔτους) ς Αὐτοκράτορος Καίσα[ρος Δομιτιανοῦ Σεβαστοῦ
Γερμανικοῦ μη(νὸς) Νέου Σεβαστοῦ ιζ . [. . . . .
παραχώρη(σις) . υ̣ . βίωνο(ς) α ἥμισυ σ[. . . . .
(ἔτους) ἕκτου Αὐτοκράτορος Καίσαρος Δομιτιαν[οῦ Σεβαστοῦ Γερμανικοῦ.

3. ρ ϑ Pap.

1. Perhaps τῶι τῆς Ἡρακλείδου (?) μερίδος] | συντακτικῷ, cf. B. U. 328 [1] 3.
3. The ἑκατοντάρουροι or veterans who received 100 arourae in the Fayoum are frequently mentioned in the Petrie papyri; probably the title had the same connotation at this date.

XLIII. 92 A.D. *From the Fayoum. Brit. Mus. Pap.* DCCI. $9\frac{1}{2} \times 3\frac{1}{2}$ *in.*

Copy of a document recording the payment by Tesenouphis, ἀρχέφοδος of Socnopaei Nesus, of 80 drachmae to Hatres, a watchman at Arsinoe. The payment was made through the bank of Sarapion in the quarter of Arsinoe called Ταμείων.

Ἀντίγρα(φον) διαγρα(φῆς) διὰ
Σαραπίω[νο]ς τραπέζης
Ταμείων. (ἔτους) ἑνδεκάτου

Αὐτοκράτορος Καίσαρος
Δομιτιανοῦ Σεβαστοῦ Γερμανικοῦ
μηνὸς Σωτηρίου ιε.
Τεσσενοῦφις ἀρχέφο[δο]ς
κώμης Σοκνοπαίου
νήσου καὶ ἡγούμενος
γερδίων τῆς αὐτῆς
κώμης Ἁτρῆτι Ἰσᾶτος
φύλακι μητροπόλεω[ς
ὀψόνιον μηνῶν [δύ]ο
Παχὼν καὶ Παῦνι τοῦ
ἐνεστῶτος ια (ἔτους) ἀργυρίου
δραχμὰς ὀγδοήκοντα,
γί(νεται) ἀργ(υρίου) ς π.

8. *ἡγούμενος γερδιῶν*: a kind of 'sheikh' of the weavers; cf. the associations of *ἰβιοτάφοι*, *νεκροτάφοι* and other trades.
11. *διέγραψε* has to be supplied.

XLIV. 101 A.D. *From the Fayoum. Bodl. MS. Gr. class. d.* 46 (*P*). $9\frac{1}{8} \times 4\frac{1}{8}$ *in.*

Receipt addressed by Eudaemon and other *σιτολόγοι* of certain villages in the division of Heracleides to the *σιτολόγοι* of Philadelphia, stating that they had received and placed to the account of the nomarchs of their respective villages, Julius Ovidius and Antonius Geminus, two bushels of lentils for which the nomarchs had received an order upon the granary of Philadelphia as payment for the transport of goods from Philadelphia to Bacchias.

Εὐδαίμων καὶ οἱ μέτοχοι φρον-
τισταὶ σιτολ(όγοι) τινῶν κωμῶ[ν τῆς Ἡρακλ(είδου)
μερίδος ὑπὸ Ἰούλιον Ὀ[ὐ]ίδι[ον κ]α[ὶ Ἀντώ-
νιον Γέμεινον γενομ(ένους) νομ[άρχας, τοῖς
δημοσίοις σιτολ(όγοις) Φιλαδ(ελφίας) χαίρε[ιν]. ἀπ[έχομεν]

παρ' ὑμῶν ἀπὸ γενη(μάτων) τοῦ διελη(λυθότος) γ (ἔτους) Τρα[ιανοῦ]
Καίσαρος τοῦ κυρίου εἰς τὸν τῶν προγεγρα(μμένων)
νομαρχ(ῶν) λόγον τὰς ἐπιταγείσας αὐτοῖ(ς)
ὑπὸ Κλαυδίου Ἀρείου γενομ(ένου) στρ(ατηγοῦ) καὶ Κλαυδί[ου
Ἰουλιανοῦ βασιλ(ικοῦ) γρ(αμματέως), ὡς εἰς φόρετρα
ὧν κατῆξαν γένων ἐπὶ κώμη(ς) Βακχι-
άδος, φακοῦ μέτρωι δημο(σίωι) ξεστῶι
ἀρτάβ(ας) δύο, / φακο(ῦ) μέ(τρῳ) δη(μοσίῳ) —ο— β.
(ἔτους) τετάρτου Αὐ[τοκρ]άτορος Κ[αίσαρος
Ν[έρ]ουα Τραιανοῦ Σεβασ(τοῦ) Γερμανι[κοῦ,
Ἐπεὶπ κ.

11. As the site of Bacchias is now known to be Kum el Qatl (*Arch. Rep. of the Egypt Expl. Fund*, 1896, pp. 14–19, 'Karanis and Bacchias,' by D. G. Hogarth and B. P. Grenfell), if that of Philadelphia is as we conjecture near Rubayyât (see Introd. to l), the goods were probably 'brought down' the canal which in ancient times ran past Philadelphia to Bacchias and the lake.

XLV. 136 A.D. *From the Fayoum. Bodl. MS. Gr. class. e.* 64 (*P*). $6\frac{3}{4} \times 3\frac{1}{4}$ *in.*

Registration of three camels by Tesenouphis, a minor, addressed to the governor and royal scribe of the division of Heracleides, with the certificates of these officials that the camels had been registered, and that of a certain Didymus who had counted them and found the number correctly given. Cf. xlv (*a*) and B.U. 352,—a similar document addressed to the governor and royal scribe by the same Tesenouphis who is mentioned here, but dated a year later.

Ἀρχί[ᾳ] στρα(τηγῷ) καὶ [.] . [. . . .] βασ[ιλι-
κῷ γρ(αμματεῖ) [Ἀ]ρσι(νοίτου) [Ἡρ]ακ[λ]ίδου [μερίδος
παρὰ Τεσενούφεως ἀφήλ(ικος)
Τεσενούφε[ω]ς τοῦ Κιώβιος
ἀπὸ Σοκνοπ(αίου) νήσου διὰ φροντ[ι]στοῦ
Πανούφεως τοῦ Τεσενούφε(ως).
οὓς ἀπεγρ(αψάμην) τῷ διελη(λυθότι) ιθ (ἔτει)

ἐπὶ τῆς κώμης καμήλ(ους)
τρεῖς ἀπογράφομαι καὶ εἰς τὸ
ἐνεστὸς εἰκοστὸν (ἔτος) Ἁδριανοῦ
Καίσαρος τοῦ κυρίου ἐπὶ τῆς αὐτῆς.

2nd hand (?)

Ἀρχίας στρ(ατηγὸς) ἀπ[έ]γραψα [ἐπὶ
κώμ(ης) Σοκ(νοπαίου) Νή(σου) καμήλ(ους) τρῖς, γ.
(ἔτους) κ Ἁδριανοῦ Καίσαρος
τοῦ κυρίου Μεχ(εὶρ) γ̄.
κατεχωρ(ίσθησαν) βασιλ(ικῷ) γρ(αμματεῖ) κάμηλ(οι) τρεῖς. (ἔτους) κ
Ἁδριανοῦ Καίσαρος τοῦ κυρίου Μεχ(εὶρ) γ̄.

3rd hand.

Δίδυμ[ος . . . . :] . . . ἐξηρ(ιθμηκὼς) συμφω(νῶ).
(ἔτους) [κ Ἁδριανοῦ Καίσαρος τοῦ] κυρί[ου
[Μεχ(εὶρ) γ.

1. Ἀρχίας: cf. B. U. 73. 5; 250. 1.
6. Πανοῦφις τοῦ Τεσενούφεως: cf. B. U. 352. 10.

XLV (*a*). 137 A.D. *From the Fayoum. Bodl. MS. Gr. class. e.* 60 (*P*).

Registration of six camels addressed to the governor and royal scribe of the division of Heracleides by Taouetis, the daughter of Stotoëtis, with the certificates of the governor and royal scribe, and the signature of Ptolemaeus who had counted the camels.

Σοκνοπ(αίου) νή(σου) κάμηλ(οι) ϛ.
Οὐεγέτωι τῷ καὶ Σαραπίων στρ(ατηγῷ)
καὶ Ἑρμείνωι βασιλ(ικῷ) γρ(αμματεῖ) Ἀρσι(νοίτου) Ἡρ(ακλείδου) μερίδο(ς)
παρὰ Ταουήτιος τῆς
Στοτοήτιος ἀπὸ κώμης Σο-
κνοπ(αίου) νήσου μετὰ κυ(ρίου) τοῦ συν-

γενοῦς Στοτοήτιος τοῦ Στοτοήτ(ιος).
ἃς τῷ κ (ἔτει) ἀπεγρ(αψάμην) περὶ τὴν
κώμη[ν] καμήλ(ους) ἓξ καὶ νῦν
ἀπογράφ(ομαι) εἰς [τ]ὸ ἐνεστὸ[ς] κα (ἔτος)
Ἁδριανοῦ Καίσαρο(ς) τοῦ κυρίου
ἐπὶ τῆς Σοκνοπ(αίου) νήσου.

2nd hand.

κατειχω(ρίσθησαν) στρ(ατηγῷ) κάμηλ(οι) ϛ. (ἔτους) κα
Ἁδριανοῦ τοῦ κυρίου Μεχ(εὶρ) δ.

3rd hand.

κατεχω(ρίσθησαν) [βασιλ(ικῷ γραμματεῖ)] κάμηλ(οι) ϛ. (ἔτους) κα Ἁδριανοῦ
τοῦ κυρίου Μεχ(εὶρ) δ.

4th hand.

Πτολεμαῖος ἐξ(ηριθμηκὼς) ϛ
. . [. . . . .]κ( )[

2. l. Σαραπίωνι. 13. l. κατεχωρίσθησαν.

XLVI. 137 A.D. *From the Fayoum. Bodl. MS. Gr. class. f.* 49 (*P*). 6¼ × 2⅝ *in.*

"MChr 259"

Sale of a she-ass by Pnepherôs son of Heracleus to Panephremmis son of Apunchis, at the village of Kerkesoucha in the division of Heracleides. The contract is signed at the bottom by the seller, and by Areius Sabinus on behalf of the buyer.

Ἔτους πρώτου καὶ εἰκοστοῦ
Αὐτοκράτορος Καίσαρος
Τίτου Αἰλίου Ἁδριανοῦ Σεβαστοῦ
Καισαρείου δ̄ ἐν Κερκεσού-
χῃ τῆς Ἡρακλείδου μερίδος
τοῦ Ἀρσινοείτου νόμου.
ὁμολογεῖ Πνεφερῶς
Ἡρακλήου ὡς (ἐτῶν) με οὐλὴ

ἀρ(ιστερᾶς)
δακ(τύλῳ) μικ(ρῷ) χιρ(ὸς) ἀπὸ Κερκεσούχων
Πανεφρέμεις Ἀπύγχε-
ως ὡς (ἐτῶν) λ οὐλὴ μετώπ(ῳ) ἐγ δεξ(ιῶν),
πεπρακέναι αὐτῷ ὄνο(ν)
θήλ(ειαν) τελ(είαν) λευκὸν μυόχ(ρουν)
ἀναπόρριφον. ἀπέχει
τιμὴν ἀ[ρ]γ(υρίου) (δραχμὰς) ἑκατὸν
ἕξ· καὶ βεβαιοῖ
ὑπογρ(αφὴ) τοῦ ἠγορακότος
γρ(αφεῖσα) ὑπὸ Ἀρείου Σαβείνου, τοῦ
δὲ ἄλλου ἰδότος γρ(άμματα).
Πνεφερῶς Ἡρακλ[ήο]υ πέπρα-
κα κ[αθ]ὼς πρόκ(ειται). 2nd hand. Πανεφρέμμ(ις)
Ἀπ[ύγχε]ως ἠγόρακα παρ' αὐτοῦ καθὼς
[πρόκειται. ἔγρ]αψα ὑπὲρ αὐτοῦ
[Ἄρει]ος Σαβίνου μὴ ἰδότος
[γράμ]ματα.

9. l. χειρ(ός). 10. l. Πανεφρέμμει. 13. l. λευκὴν or λευκομυόχρουν (cf. B. U. 228. 4), and ἀναπόριφον. 19, 24. l. εἰδότος.

4. Κερκεσοῦχα is here declined as if it was a feminine singular; the more usual declension of it as a neuter plural is found in line 9.

19. ἄλλου: sc. Pnepheros the seller.

XLVI (*a*). 139 A.D. *From the Fayoum. Bodl. MS. Gr. class. e.* 65 (*P*). 9 × 4 *in.* also printed as WChr I,431

Letter from Lusius Sparsus to Claudius Cerealis, the governor of the Heraclid division, announcing the official inspection of a freight that had arrived from his district.

Λούσιος Σπάρσος Κερεάλι
στρατηγῷ Ἀρσινοείτου
Ἡρακλείδου μερίδος χαίρειν.
γόμου κατακομισθέντος

ἐκ τῆς ὑπὸ σοὶ μερίδος διὰ
Βησαρίωνος Ἥρωνος οἱ
ἐπίτιμοι παρέτυχον τῇ γε-
νομένηι παραδόσει καὶ ζυ-
γοστασίαι χωρί[ζο]ντες
ἀπελευθέρους ἄλλων. ἅ-
παν ἐστ[ὶν Σ]αταβοῦτος.
ἐρρῶσ-
θαί [σ]ε
εὔχ[ο]μαι.

2nd hand.

(ἔτους) β Αὐτοκράτορος Καίσαρος Τίτου Αἰλί[ο]υ Ἁδριανοῦ
Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς
Μεχεὶρ κ̄.

On the *verso*

Κλαυδίωι Κερεάλι στρα(τηγῷ) Ἀρσινοίτου Ἡρακλείδου μερίδος.

7. ἐπίτιμοι: ἐπίπλοοι is also a possible reading, but neither seems very suitable; the context requires some word like 'inspectors.'

8. ζυγοστασία: cf. B. U. 337. 20.

XLVII. 140 A.D. *From the Fayoum. Bodl. MS. Gr. class. e.* 66 *(P).* $8\frac{1}{2} \times 3\frac{1}{2}$ *in.*

Certificate issued by Dioscorus and his associates, overseers of the public granaries at the village of Bubastus, stating that they had measured on behalf of Pakusis son of Pakusis various amounts of wheat and barley, in all $203\frac{5}{8}$ bushels.

Ἔτους τρίτου Αὐτοκράτορος Καίσαρος
Τίτου Αἰλίου Ἁδριανοῦ Ἀντωνείν[ο]υ
Σεβαστοῦ Εὐσ[εβοῦ]ς Ἐπ[εὶφ] ϛ̄.
Διόσκορο(ς) καὶ οἱ μέτοχ(οι) σιτολ(όγοι) Βουβ(άστου) [μεμε-
τρήμ(εθα) ἀπὸ τῶν γενη(μάτων) τοῦ αὐτοῦ [ἔτους
πυροῦ μέτρῳ δη(μοσίῳ) ξέ[σ]τῳ ἐν θ[η(σαυρῷ)
διὰ τῶν ἀπὸ Σοκ(νοπαίου) Νήσ(ου) Πακύ[σει

Πακύσεως ἀρτάβ(ας) ἑκατὸ[ν τριά-
κοντα ἑπτά, καὶ Μεσορὴ α̅
κ[ριθ]ῆς ἀρτάβ(ας) τεσσαράκοντα
ἐννέα τέταρτον, καὶ τῇ ι̅η̅
τοῦ αὐτοῦ Μεσορὴ μηνὸς ἄλλας
ἀρτάβ(ας) δέκα ἑπτὰ ἥμισυ (δωδέκατον).
/ τοῦ συμμ(εμετρημένου) (ἄρταβαι) Σγ (ἥμισυ τρίτον).

2nd hand.

Διόσκορο(ς) συνμεμέτρημ(αι) τὰς προκ(ειμένας) (ἀρτάβας) Σγ (ἥμισυ τρίτον).

14. ζ Σγ8̂, Pap. 15. ζ Σγ8, Pap.; cf. for the sign for $\frac{5}{6}$, B. U. 178. 7 and 274. 3.

6. ἐν θη(σαυρῷ): cf. B. U. 67. 6.

XLVIII. 141 A.D. *From the Fayoum. Bodl. MS. Gr. class. f. 50 (P). 6 × 4¾ in.*

Two receipts for payments of the camel-tax on various dates in Payni, Epeiph, and Mesore of the fourth year of Antoninus Pius.

. . . .

[καμή(λων) τοῦ αὐ]τοῦ (ἔτους) [Σοκνοπ(αίου) Νή]σου ἀργ(υρίου) (δραχμὰς) εἴκοσι,
[/ S κ], καὶ τὰ προσδ(ιαγραφόμενα), Ἐπεὶφ ια (δραχμὰς) τριάκοντα,
/ S λ, καὶ τὰ προσδ(ιαγραφόμενα), Μεσο(ρὴ) ς (δραχμὰς) εἴκοσι, / S κ, καὶ τὰ προσδ(ιαγραφόμενα).
Ἔτους τετάρτου Αὐτοκράτορος Καίσαρος Τίτου
Αἰλίου Ἁδριανοῦ Ἀντωνίνου Σεβαστοῦ Εὐσεβοῦς
Παῦνι κ. διέγρ(αψαν) [δ]ιὰ Στοτοήτεως καὶ μετόχων
Τεσενοῦφις Παβ[ο(ῦτος)] καὶ Τεσενοῦφις Πεκ̣ί̣μφου ὑπὲ[ρ
τέλους καμήλ(ων) τοῦ αὐτοῦ (ἔτους) Σοκνοπ(αίου) Νήσου [(δραχμὰς) ε]ἴκοσι,

/ 𐅵 κ, καὶ τὰ προσδ(ιαγραφόμενα), Ἐπεὶφ ϛ̄ δραχμὰς εἴκοσι, 𐅵 κ,
καὶ τὰ προσδ(ιαγραφόμενα), Μεσο(ρὴ) α̣ (δραχμὰς) τεσσαράκοντα,
/ 𐅵 μ, καὶ τὰ προσδ(ιαγραφόμενα).

2. προσδιαγραφόμενα: cf. note on xli. 10.

XLIX. 141 A.D. *From the Fayoum. Brit. Mus. Pap.* DCIII. $7 \times 5\frac{1}{4}$ *in.*

Return made by Didymus son of Heron and his wife Isis, announcing that their son Anoubas had reached his fourteenth year, and therefore was of age to undergo the customary examination required of those who were liable for military service, and at the same time giving a list of the census returns, made every fourteen years, in which they and Anoubas had been entered. The return is countersigned at the end by Apollonius, 'formerly exegetes and gymnasiarch,' to whom the return was addressed. Cf. B. U. 109 and *Pap. de Genève* 18.

. . . .

[παρ]ὰ Δ[ιδύμου] τοῦ [Ἥ]ρωνος τ[ο]ῦ Διο[δ]ώρου μ[η]τρὸς . . . .[ανιου
[καὶ τῆ]ς γυναι[κὸ]ς Ἴσειτος τῆ[ς] Διοδώρου τοῦ Διοδώρου μητρὸ[ς]
. [. . . .]νιου μετὰ κυρίου ἐμοῦ Διδύμου, ἀμφοτέρων τῶν ἀπὸ
τῆς μητροπόλεως ἀναγρ(αφομένων) ἐπ' ἀμφόδου Ἀράβων. τοῦ ἐξ ἀλλήλ(ων)
υἱοῦ Ἀνουβᾶ προσβ(άντος) εἰς ιδ̄ (ἔτος) τῷ ἐνεστῶτι ε (ἔτει) Ἀντωνίνου
Καίσαρος τοῦ κυρίου καὶ ὀφείλοντος ἐπικριθῆναι, ὑπετάξαμεν τὰ δίκαια.
ἐγὼ μὲν ὁ Δίδυμος ἀπεγρ[α]ψάμην τῇ μὲν τοῦ ζ (ἔτους) θεοῦ Τραιανοῦ καὶ β (ἔτους)
καὶ ιϛ (ἔτους) θεοῦ Ἁδριανοῦ ἐπὶ τοῦ προκειμένου ἀμφόδου
Ἀράβω ἀπογρ(αφῇ), καὶ τὴν γυναῖκά μου Ἴσειν ἐν τῇ τοῦ
β (ἔτους) καὶ ιϛ (ἔτους) ἀπογρ(αφῇ), τὸν δὲ ἐπικρινόμενον ἐξ ἀλλήλ(ων) υἱὸν

Ἀ]νουβᾶν τῇ τοῦ ιϛ (ἔτους) θεοῦ Ἁδριανοῦ ἀπογρ(αφῇ)· κἀγὼ δὲ ἡ
Ἶσεις ἀπεγρ(αψάμην) τῇ τοῦ ζ (ἔτους) θεοῦ Τραιανοῦ κατ' οἰκ(ίαν) ἀπογρ(αφῇ) ἐπὶ
Ταμείων, τῆς μητρός μου ἀπογρ(αψαμένης) ἐπ' ἀμφόδου Β̣ουσ̣ι̣κ̣οῦ,
διὸ ἐπιδ(ίδομεν). 2nd hand. Ἀπολλώνιος ἐξηγητεύσας καὶ γυμνα-
σιαρχήσας δι(ὰ) Διδᾶ γραμματ(έως) . . . . . Ἀνουβᾶν
Διδύμου τοῦ Ἥρωνος μη(τρὸς) Ἴσειτος (ἔτους) ε Ἀντωνείνου
Καίσαρος τοῦ κυρίου μηνὸς Ἁδριανοῦ κδ σεση(μείωμαι).

1. Several more letters may be lost before]ανιου, since μητρός may have been abbreviated. The papyrus probably began Ἀπολλωνίῳ ἐξηγητεύσαντι καὶ γυμνασιαρχήσαντι πρὸς τῇ ἐπικρίσει: cf. line 14 and *Pap. de Genève* 18. 1. For the meaning of ἐπίκρισις and for these periodical census lists, cf. Wilcken, *Hermes*, xxviii. p. 250.

5. ιδ (ἔτος): cf. B. U. 109. 7 and *Pap. de Genève* 18. 10, where ιγ (ἔτος) is found. In the latter papyrus read προσβ[άντος εἰς].

13. In B. U. 109 the ἄμφοδον is given in which the parents of both the father and mother of the boy who was to be examined returned themselves; in *Pap. de Genève* 18 nothing is said about the grandparents of the boy.

15. The dots represent an abbreviation in the papyrus resembling that used for σεσημείωμαι, only with a couple of additional curves in the middle. The first letter is almost certainly σ, so ἐπικρίνας is precluded.

L. *Second and third century* A.D. *From the Fayoum.*

The fourteen papyri here grouped together are receipts for various taxes paid by persons transporting goods on baggage animals from the Fayoum to Memphis, and vice versa across the desert road. They were all sealed originally, but only occasional fragments of the seals are preserved.

The taxes were levied at the πύλη or custom-house of either Socnopaei Nesus (Dimeh) or Philadelphia, villages at the edge of the Fayoum. In the course of our excavations with Mr. D. G. Hogarth last winter at Bacchias (Kum el Qatl) over forty similar receipts were found (*Arch. Rep. of the Egypt Expl. Fund*, 1896, pp. 14–19), which show that much of the traffic to and from Memphis passed through that place. In fact the traffic passing through Bacchias was probably greater than that going to and from Socnopaei Nesus or Philadelphia, since Bacchias lay on the direct route from Arsinoe to Memphis. After all the changes which the north-east corner of the Fayoum has undergone owing to the receding of the boundary of cultivation and the shrinking of the lake, the much-frequented desert road still passes close to Kum el Qatl. The Bacchias

papyri however must be discussed on another occasion; we confine ourselves at present to the πύλαι of Socnopaei Nesus and Philadelphia. With regard to the site of the latter place, the papyri published here show that it must be looked for near the ancient boundary of the Fayoum on the side towards Memphis (about six miles outside the present limit of cultivation), while the large number of the extant papyri written at Philadelphia makes it probable that Philadelphia itself was their *provenance* rather than Kum el Fares (Arsinoe), Dimeh (Socnopaei Nesus), or Kum Ushîm (Karanis, see *Arch. Rep. l. c.*), the three most prolific sources of papyri in the Fayoum. A perfectly satisfactory hypothesis is to place the site of Philadelphia at the Kum east of Rubayyât, about eight miles south-east of Kum el Qatl. Papyri are known to have been found there, and the situation of it on the canal which in Roman times formed the boundary of this part of the Fayoum, and on which Bacchias too was situated (cf. *Arch. Rep. l. c.*), suits the supposition that it had a custom-house for the Memphis traffic.

The formula in these fourteen papyri is with some variations as follows. It begins with the abbreviation τετε^λ (which is in one case, *f* 2, written out in full, τετέλεσται) διὰ πύλης, followed by the name of the village; then comes (1) the name of the tax of which there are three varieties, (2) the name of the person paying it, with (3) the statement whether he is entering or leaving the Fayoum (εἰσάγων or ἐξάγων, the last being by far the commoner), then (4) ἐπί followed by a statement of the species and number of the animals employed for transport, and (5) an amount in the accusative either of wheat, barley, olives, or whatever the particular import or export might be; lastly comes the date. Apart from the question of the names of the taxes, the chief difficulty is to decide on what ἐπί and the accusatives depend. At first sight it seems natural to suppose that they depend on τετέλεσται rather than on ἐξάγων, i.e. '*X* has paid upon *y* camels *z* artabae of wheat'; but a consideration of the freights shows that the accusatives at any rate must be taken with ἐξάγων. An instance will make this clear. In (*b*) the animals in question are two camels, the amount of the produce 20 artabae of wheat. The average load of a camel is from 500–1,000 lb., and an artaba of wheat, being somewhat less than an English bushel, weighs about 55 lb., so that, if the 20 artabae are the tax paid by the owner of the camels, the tax amounts at least to more than half of an ordinary load, which is obviously absurd, to say nothing of the fact that if our explanation of the tax ρʹ καὶ νʹ mentioned in (*b*) is correct, it was only 3 per cent. of the load. The same argument applies to all the cases, and it is unnecessary to go through them, but an example from the Bacchias papyri is worth quoting in which the owner of five donkeys would, if the accusatives depended on τετέλεσται, pay on entering the Fayoum twenty jars of wine for the tax ρʹ καὶ νʹ, and twenty jars more for the tax λιμένος Μέμφεως.

It is clear therefore that the accusatives must depend on the participle, not τετέλεσται, and that they mean the produce carried, not the tax paid on the produce; and in that case it is very difficult to separate ἐπί with the dative from the participle, i. e. the preposition is used in a literal not in a metaphorical sense. Another reason for not connecting ἐπὶ καμήλοις or ὄνοις with τετέλεσται, will appear on examination of the different taxes mentioned in these papyri.

Taking the Bacchias papyri together with those published here, the commonest taxes are those called ρʹ καὶ νʹ and λιμένος Μέμφεως; less frequently mentioned is the

ἐρημοφυλακία, generally called in the Bacchias papyri ἴχνους ἐρημοφυλακία. In (*b*) the tax is called ρʹ καὶ νʹ νομ(αρχίας?) Ἀρσι(νοίτου), while in (*a*) it is called νομαρ(χίας) Ἀρσι(νοίτου) simply. There is little doubt that the tax ρʹ καὶ νʹ, both ρ and ν being followed by irregular flourishes, means a tax of $\frac{1}{100} + \frac{1}{50} = 3$ per cent. on the produce transported; cf. ιʹ and κʹ in Ptolemaic papyri for the tax of $\frac{1}{10}$ and $\frac{1}{20}$ on sales, and ξʹ καὶ ρʹ for the tax of $\frac{1}{60}+\frac{1}{100}$ in the Zois papyri. Whether it was paid in money or in kind there is nothing to show, τετέλεσται meaning simply 'has paid the tax'; but judging by the miscellaneous and perishable character of the produce, it was probably paid in money. The ἐρημοφυλακία is either a tax for an escort of ἐρημοφύλακες across the desert, in which case it is possible that the greater rarity of the receipts for this tax compared with those for the ρʹ καὶ νʹ and λιμένος Μέμφεως may be due to the escort being optional, or what seems more probable, it is a compulsory tax for the maintenance of the ἐρημοφύλακες. The addition of νομαρ(χίας) Ἀρσι(νοίτου) to ρʹ καὶ νʹ in (*b*) probably means, not that there were here two taxes, but that the tax of 3 per cent. was levied on behalf of the Arsinoite nomarchy. The occurrence of νομαρ(χία) Ἀρσι(νοίτου) alone in (*a*) is more difficult to explain; here the questions arise—were these taxes levied on the animals or on the produce, and what difference was made when the animals were not loaded? Provisionally we think that in (*a*) the tax was on an unloaded camel, and therefore on the camel as such, like the 3 obols paid for the πιττάκιον καμήλων and the sealing of it mentioned in lines 21–22 of the Koptos tariff (*ed.* Hogarth *ap.* Flinders Petrie, *Koptos*), and the payment ὑπὲρ συμβόλων καμήλων in lviii. 3. In (*i*) also the tax for ἐρημοφυλακία may have been upon an unloaded camel. But in the case of the other papyri published here, in which the animals are stated to be loaded, the tax ρʹ καὶ νʹ necessarily, and the taxes ἐρημοφυλακίας and λιμένος Μέμφεως probably, were levied not on the animals but on the produce. If this last supposition, that the tax ρʹ καὶ νʹ applied only to the goods carried, be correct, ἐπὶ καμήλοις or ὄνοις cannot possibly be here connected with τετέλεσται; and it is therefore reasonable to suppose that in the other cases where the tax in question was ἐρημοφυλακίας or λιμένος Μέμφεως, ἐπί with the dative depends on the participle and means 'upon' literally. To decide between several possible meanings of the remaining tax 'for the harbour of Memphis' requires a consideration of the Bacchias papyri. These show that it was a tax additional to the tax of 3 per cent., levied at the same time and upon the same loads, and—what is very remarkable—that it was paid by persons entering the Fayoum as well as by those leaving it. But we have not yet arrived at an entirely satisfactory explanation of the term.

The average measurement of these papyri is about two square inches.

(*a*) 142 A.D. *Bodl. MS. Gr. class. g.* 21 (*P*).

τετέλ(εσται) διὰ πύλ(ης) Σοκνοπ(αίου)
νομαρχ(ίας) Ἀ[ρ]σι(νοίτου) Πανοῦφις Πανού-
φιος εἰσάγ(ων) [κ]ά[μ]ηλ(ον) θήλειαν
λευκὴν δευτεροβόλο(ν) κεχαρα-
γμένη(ν) Ἀραβικοῖς χαράγμασι.

(ἔτους) ε Ἀντωνίνου Καίσαρος
τοῦ κυρίου Φαρμοῦθι ἑκκαι-
δεκάτῃ, ιϛ̄.

4. δευτεροβόλο(ν), cf. B. U. 100. 3, and Petrie *Pap.* II [115], (ἵππον) πρωτοβόλον θή(λειαν).

(*b*) 145 A.D. *Bodl. MS. Gr. class. g.* 22 (*P*).

τετέλ(εσται) δι(ὰ) πύλης [Σ]οκ(νοπαίου) ρ´ καὶ ν´
νομ(αρχίας) Ἀρσινο(ίτου) Ἁρπαγάθης ἐξάγ(ων)
εἰς αὔασιν ἐπὶ καμ(ήλοις) δυσὶ πυροῦ
ἀρτάβας εἴκοσι. (ἔτους) θ Ἀντωνείνο(υ)
Καίσαρος τοῦ κυρίου Φαῶφι
πέμπτῃ.

3. αὔασιν: probably the oasis of Ammon (Sîwa), which is reached from the Fayoum in about sixteen days. The oasis of Bahriyeh is rather nearer, but it is unlikely that a person travelling thither would leave the Fayoum at Socnopaei Nesus.

(*c*) 147 A.D. *Bodl MS. Gr. class. g.* 23 (*P*).

τετέλ(εσται) διὰ πύλ(ης) Φιλαδελ(φίας) ἐρημοφυλ(ακίας) Διωγέν(ης)
ἐξ(άγων) φοινίκ(ων) χλ̣ωρ̣(ῶν) ὄνο(ν) ἕνα
καὶ (πυροῦ) ὄνο(ν) ἕνα. (ἔτους) ἑνδεκάτου
Ἀντωνείνου Καίσαρος τοῦ κυρίου
Θὼθ ὀκτωκαιδεκάτῃ, / ιη.

(*d*) 176–180 A.D. *Bodl. MS. Gr. class. g.* 24 (*P*).

τετέλ(εσται) διὰ πύλ(ης) Σοκνοπαίου Νήσου
λιμένος Μέμφεως Βεσιμ̣ᾶς
ἐξάγων ἐπὶ καμήλῳ ἑνὶ πώλῳ
ἑνὶ πυροῦ ἀρτάβας δέκα.
(ἔτους) ι . Αὐρηλίων Ἀντωνίνου
καὶ Κομμόδου τῶν κυρίων
Σεβαστῶν Θὼθ ἑβδόμῃ
καὶ εἰκάδι, κζ̄.

(*e*) 179 A.D. *Bodl. MS. Gr. class. g.* 25 (*P*).

τετέλ(εσται) δι(ὰ) πύλ(ης) Σοκνοπαίου
Νήσου λιμένος Μέμφεως
Ζωΐλος ἐξ(άγων) ἐπὶ ὄνοις
δυσὶ ἐλέου με(τρητὰς) δύο,
καὶ ἐπὶ ὄνῳ ἑνὶ πυροῦ
ἀρτάβην μίαν καὶ
ἐλαίου μετρητὴν ἕνα.
(ἔτους) κ Αὐρηλίου Ἀντωνίνου
καὶ Κομμόδου τῶν κυρίων
Σεβαστῶν μηνὸς
Ἁδριανοῦ ἐνάτῃ
καὶ εἰκάδι, κθ.

4. l. ἐλαίου.

1. The first two lines are almost completely obliterated.

(*f*) *Bodl. MSS. Gr. class. g.* 26 (*P*), 27 (*P*).

(1) [τετέλ(εσται) διὰ πύλης]
[Σο]κνο[παίου ρ]ʹ καὶ νʹ
Πανοῦφ[ις] ἐξ(άγων) πυρὸν
ἐπὶ καμ[ήλο]ις τρεισεὶ
πῶλοι δύο. (ἔτους) ιθʺ
Παῦνι τρίτῃ, γ.

(2) τετέλεσται διὰ πύλης
Σοκνοπαίου ρʹ καὶ νʹ
Σοτουῆτις εἰσάγων
οἴνου κεράμια ἕξ.
(ἔτους) ιθ Παῦνι πέμπτῃ
καὶ εἰκάδι.

(1) 4. l. τρισὶ πώλοις δυσί. (2) 3. l. Στοτοῆτις.

Both these papyri are written by the same hand. The seals are partly preserved and contain portraits of two emperors, probably M. Aurelius and Commodus, enclosed by a legend, of which the words]ΛΙΟ Ν, i.e. βασιλικόν, and ΠΥΛΗ are discernible.

(*g*) 184 *or* 216 A.D. *Bodl. MS. Gr. class. e.* 62 (*P*).

τετέλ(εσται) δι(ὰ) πύλ(ης) Σοκνοπ(αίου)
Νήσου ρʹ καὶ [νʹ] Ἕξις ἐξ(άγων)
ἐπὶ καμήλ(ῳ) ἑνὶ ἐλέου με[τ(ρητὰς)]
τέσσαρας ἥμισυ. (ἔτους) κδ
Μεχὶρ πέμπτῃ, ε̄.

3. l. ἐλαίου.

(*h*) 190 A.D. *Bodl. MS. Gr. class. e.* 62 (*P*).

τετέλ(εσται) δι(ὰ) πύλ(ης) Σοκνοπ(αίου)
Νήσου ρ′ καὶ ν′
Σώτας ἐξ(άγων) ἐπ᾽ ὄνο(ις)
δυσὶ ὀσπρέων
(ἀρτάβας) ἕξ. (ἔτους) λ Ἐπεὶφ
ἕκτῃ καὶ εἰκάδι,
κϛ.

(*i*) 192 A.D. *Bodl. MS. Gr. class. e.* 62 (*P*).

τετέλ(εσται) διὰ πύλ(ης)
Σοκνοπ(αίου) Νήσου
ἐρημοφυλ(ακίας)
Σώτας ἐξ(άγων)
ἐπὶ καμήλ(οις)
δ̄. (ἔτους) λγ
Θὼθ ιβ.

4. We should expect either καμήλους or ἐπὶ καμήλοις followed by an accusative. It is possible that these camels were not loaded, and that therefore the omission of their burden is intentional. But many more instances are required before the variations from the usual formula can be explained with any approach to certainty.

(*k*) *Second or third century* A.D. *In the Library of Trinity College, Dublin.*

τετέλ(εσται) διὰ πύλ(ης) Σοκν(οπαίου) Νήσου
λι(μένος) Μέμφεως Ἀμμώνις ἐξάγ(ων)
ἐπὶ καμήλ(ῳ) ἐνὶ πώλ(ῳ) ἐνὶ ὀρόβcυ ἀρ-
τάβας δέκα, ῑ. (ἔτους) β// Φαρμοῦ(θι) ἑκ-
καιδεκάτῃ.

2. l. Ἀμμώνιος.

(*l*) *Second or third century* A.D. *Bodl. MS. Gr. class.* g. 28 (*P*).

τετέ(λεσται) διὰ πύλ(ης) Φιλαδε(λφίας) λιμένος
Μέμφεως Αὐρή(λιος) Τεσενοῦ-
φις ἐξάγων ἐπὶ ὄνῳ ἑνεὶ, ᾱ,
ὀσπρέων (ἀρτάβας) τέσσαρας, δ̄. (ἔτους) ε//
Φαρμοῦθι ἐνάτῃ καὶ εἰκάδι,
κθ/.

3. l. ἑνί.

(*m*) *Second or third century* A.D. *Bodl. MS. Gr. class.* g. 29 (*P*).

[τετέλεσται]
[δι]ὰ [π]ύλ[η]ς
[Σοκνο]παίου ἐ[ρη-
[μ]οφυλα[κίας
Πανοῦφις κα[ὶ
Λεωνίδης ἐξ(άγοντες)
φοινίκ(ων) καμή-
λους πέντε.
(ἔτους) κ // Φαμεν-
ὼθ ὀγδόῃ,
καὶ ὄν- η̄ -ον
σκευοφόρο(ν).

11. The addition of καὶ ὄνον σκευοφόρον was an afterthought when η̄ had been already written.

LI. 143 A.D. *From the Fayoum. Bodl. MS. Gr. class.* e. 67 (*P*). $8\frac{1}{4} \times 4\frac{1}{2}$ *in.*

Receipt stating that Paouetis, Satabous, and Stotoëtis, elders of Socnopaei Nesus, had received from Antonius Sabinus, a cavalry soldier, the price of four goat-skins which he had purchased. As the three elders were illiterate, the usual formula which places the vendor first as subject of the verb (cf. e. g. xlvi. 7 ff.) is here inverted, Antonius, the buyer, who apparently himself writes the receipt on their behalf, occupying the foremost place.

Ἔτους ἑβδόμου Αὐτοκράτορος [Κα]ίσ[αρο]ς
Τίτου Αἰλίου Ἁδριανοῦ Ἀντωνίνου Σεβαστ[οῦ
Εὐσεβοῦς Φαῶφι ιδ̄, διὰ τῆς Ἑρμᾶ τραπέζης
Ταμείων. τὸ ἴσον Ἀντώνιος Σαβ[ε]ῖ[ν]ος
διπλοκάρις ἐξ ἄλης [ο]ὐατραν[ῶ]ν [τ]ης Γα[λ-
λικῆς τούρμης ἀντι[. . . . . .] . . [Πα-
ουήτι Παουήτεως ὡς (ἐτῶν) κ φακὸς
τραχήλῳ ἐξ ἀρισ[τερ]ῶν, καὶ Σαταβοῦ-
τι Σαταβοῦτος ὡς (ἐτῶν) λε λεύκωμα ὀ-
φθαλμῷ ἀριστερῷ, καὶ Στοτ[οήτι Στο-
τοήτεως ὡς (ἐτῶν) ν οὐλ(ὴ) ἀντικνημίῳ δε-
ξιῷ, πρεσβυτέροις κώμης Σο[κν]οπαί-
ου Νήσου Ἡρακλείδου μερίδος, ὥς
φησιν ἀγραμμάτοις, ἀ[πέ]χειν αὐ-
τοὺς τιμὴν δερμάτων αἰγικῶν
τεσσάρων ἃ καὶ παρείληφεν ὁ Ἀν-
τώνιος ἀργυρίου δραχμὰς δ[ε]κά-
εξ ὀβολοὺς δεκάεξ.

5. l. *δουπλικιάριος* . . [ο]*ὐετρανῶν* (?); there is a space between *υ* and *α*. 14. l. *φασίν*.

3. *τραπέζης Ταμείων*: cf. xliii. 3, xlix. 13.

4. *τὸ ἴσον* is frequently used (e. g. B. U. 45. 16, 139. 22) in the sense of a copy or abstract. But the construction of the passage is obscured by the mutilation of the verb in l. 6.

5. *διπλοκάρις* = duplicarius, a soldier receiving double pay. The orthography is more correct in a little inscription on marble from a Roman site opposite Koptos,—perhaps the Keramike mentioned in the trilingual inscription recently found by Captain Lyons at Philae,—now in the Ashmolean Museum. The text runs:—

Διὶ Ἡλίωι θεῶι μεγίστωι
Ἀντώνιος Ἡρακλιανὸς δου-
πλικιαίριος ἴλης Οὐοκοντίων
ἐποίησεν εὐσεβείας χάριν ἐπ' ἀγαθῷ.
(ἔτους) ε Ἀντωνείνου καὶ Οὐήρου Καίσαρων τῶν
κυρίων Ἐπείφ κη.

Γαλλικῆς τούρμης: cf. B. U. 614. 12.

18. The drachmae are paid in silver, the obols in copper; see Professor Wilcken's forthcoming *Griechische Ostraka*.

LII. 145 A.D. *From the Fayoum. Bodl. MS. Gr. class. e. 68 (P).* $8\frac{1}{8} \times 3$ *in.*

Receipt for the payment of the camel-tax for the ninth year of Antoninus Pius by Tanephremmis daughter of Stotoëtis to Psenesis and his associates who farmed the money taxes of Karanis. The tax amounted to 2 drachmae for each camel.

Ἔτους ἐνάτου Αὐτοκράτορος
Καίσαρος Τίτου Αἰλίου Ἁδριανοῦ
Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς
Ἀθὺρ ς̄. διέγρ(αψε) Ψενήσι καὶ μετόχ(οις)
πράκ(τορσιν) ἀργ(υρικῶν) κώμης Καρα[νίδος]
Τανεφρέμμις Στοτοήτεως
τοῦ Σαταβοῦτος τελέσματος ῑ
καμήλ(ων) ὀγδόου (ἔτους) (δραχμὰς) εἴκοσι, / Ϛ κ,
καὶ τὰ προσδ(ιαγραφόμενα).

LIII. *Second century* A.D. *From the Fayoum.*

The watching and repairing of the dykes has always been one of the chief occupations of the fellaheen during the period of the inundation, and until recently a *corvée* was levied every summer for the purpose. The following seven papyri are certificates issued in various reigns during the second century to inhabitants of villages in the Fayoum, showing that they had performed this forced labour for five days during one of the summer months Payni, Epeiph, or Mesore. One example has already been given in B. U. No. 264, the text of which may in the light of these new papyri be improved (cf. A. S. Hunt's revision in the *Classical Review*, Oct. 1896); and numerous others will shortly be published by Mr. F. G. Kenyon in his forthcoming volume of the British Museum Catalogue. The general formula is in all cases the same, but, as these certificates are usually written in a very cursive hand with frequent abbreviations, there is often doubt as to the reading of proper names.

The average measurement is about 2 square inches.

(*a*) 148 A.D. *Bodl. MS. Gr. class. g.* 30 (*P*).

Ἔτους ἑνδεκάτου Αὐτοκράτορος
Κ[α]ίσαρος Τίτου Αἰλίου Ἁδριανοῦ
Ἀντωνίνου Σεβασ[τοῦ] Εὐσεβοῦς.
εἴργ(ασται) ὑπ(ὲρ) χωμ(ατικῶν) ἔργ(ων) τοῦ αὐτοῦ ια (ἔτους)
Μεσορὴ η ιβ ἐν ε . [.] η( ) Πτολεμ(αίου ?) ποτ(αμ ?)
Σοκνοπ(αίου) Νή(σου) Ὀ[ρσ]ενο(ῦφις) Ἐρ[ι]έως
Παμειτο[. . . .]ς Τεσενούφ(εως)
2nd hand. *Δ[. . . .]η( ) Α[. . .] . . [. . . σε]ση(μείωμαι).*

5. *η ιβ*: i.e. *η ἕως ιβ*; so in (*f*) 3.

(*b*) 162 A.D. *Bodl. MS. Gr. class. g.* 31 (*P*).

Ἔτους β̄ Αὐτ[οκ]ράτορος Καίσαρος
Μάρκου Αὐρ[η]λίου Ἀντωνείνου
Σεβαστοῦ κα[ὶ] Αὐτοκράτορος Καίσαρ[ο]ς
Λουκίου Α[ὐ]ρηλίου Οὐήρου Σεβαστοῦ.
εἴργ(ασται) ὑπ(ὲρ) χωμ(ατικῶν) τ[ο]ῦ αὐτοῦ β̄ (ἔτους) (2nd hand) *Παῦνι ια̅*
ἕως ιε̅ ἐν τ( ) Ἐπαγαθ( ) Σοκνοπαίου
Στοτοῆ(τις) Στοτοήτ(ιος) Ἐριέως
Στοτοήτ(ιος).

6. *τ( )* probably stands for the article. There is nothing to show either the case or number of *Ἐπαγαθ( )* which also occurs in (*c*) 6 and in the Brit. Mus. papyri. Possibly it is *Ἐπαγαθ(οῦ)* sc. *ὀρύγματι*; cf. (*d*) 5.

(*c*) 162 A.D. *Bodl. MS. Gr. class. g.* 32 (*P*).

The papyrus is written by the same scribes as (*b*).

Ἔτους β̄ Αὐτοκράτορος Καίσαρος
Μάρκου Αὐρηλίου Ἀντωνείνου
Σεβαστοῦ καὶ Αὐτοκράτορος Καίσαρος
Λουκίου Αὐρηλίου Οὐήρου Σεβαστοῦ.
εἴργ(ασται) ὑπ(ὲρ) χωμ(ατικῶν) τοῦ αὐτοῦ β̄ (ἔτους) (2nd hand) *Παῦνι ια̅*
ἕως ιε̅ ἐν τ( ) Ἐπαγαθ( ) Σοκνοπαίου
Πάκυσις Πακ(ύσεως) Ὀρσενού(φεως) Τασῆτος.

(*d*) 167 A.D. *Bodl. MS. Gr. class. g.* 33 (*P*).

Ἔ[τού]ς ζ̄ Ἀντωνείνου καὶ Οὐήρου
[τ]ῶν κυρίων Σεβαστῶν Ἀρμενιακ(ῶν)
[με]γίστων Παρθικῶν μεγίστων.
[ε]ἴργ(ασται) ὑπ(ὲρ) χω(ματικῶν) το(ῦ) α(ὐτοῦ) (ἔτους) Ἐπεὶφ κ̅α̅
[ἕ]ως κ̅ε̅ ἐν ὀρ(ύγματι ?) Πτολ(εμαίου) π̣λ( ) Βακχ(ιάδος)
Ὀρσενο(ῦφις) Ὀρσενο(ύφεως) Καρύτ(ιος)
Τασούχ(ου).
2nd hand. Λεωνίδης Β . τ . ς Ὥρ̣ο̣υ
σεση(μείωμαι).

5. Πτολ(εμαίου): cf. (*a*) 5.
π̣λ( ): possibly πλ(ησίον), but the reading is very doubtful; the second letter, which is written above the line, is more like λ than μ, though the latter is not precluded; π̣ might pehaps be τι.

(*e*) 178 A.D. *In the Library of Trinity College, Dublin.*

Ἔτους ιη´ Αὐρηλίου Ἀντωνείνου
Καίσαρος τοῦ κυρίου Σεβαστοῦ.
εἴργ(ασται) ὑπ(ὲρ) χω(ματικῶν) ιη (ἔτους) Ἐπεὶφ κγ ἕως κζ
ἐπ(ὶ) . . ( ) Σοκνοπ(αίου) Νήσ(ου) Σαταβο(ῦς)
Στοτοή(τιος) Στοτοή(τιος).

4. The abbreviation after ἐπ(ὶ) is possibly ὀρ(ύγματι): cf. (*d*) 5.

(*f*) 178 A.D. *In the Library of Trinity College, Dublin.*

The papyrus is written by the same scribe as (*e*).

Ἔτους ιη Αὐρηλίου Ἀντωνείνου
Καίσαρος τοῦ κυρίου Σεβαστοῦ.
εἴργ(ασται) ὑπ(ὲρ) χω(ματικῶν) ιη (ἔτους) Ἐπεὶφ κ̅γ̅ κ̅ζ̅
ἐπ( ) Σοκνοπ(αίου) Πέκυσ(ις) Ἀπύγχε(ως)
τ(οῦ) Στοτοή(τιος) Πεκύσ(εως).

3. κγ κζ: for the omission of ἕως cf. (*a*) 5.
4. ? ἐπ' (ὀρύγματι).

(*g*) 190 A.D. *Bodl. MS. Gr. class. g.* 34 (*P*).

Ἔτους λ Μάρκου Αὐρηλίου Κομμόδου
Ἀντωνίνου Σεβ(αστοῦ). εἴργ(ασται) ὑπ(ὲρ) χω(ματικῶν) λ (ἔτους)
Μεσο(ρὴ) ῑ ἕως ῑδ̄ ἐν χώμ(ατι)
ψε̣( ) Φιλαδελ(φίας) ε̣ . . ( )
5 2nd hand. Ἀκουσίλαος Ἁτρῆτ(ος).

4. ψε̣( ): the letter read as ε may be α; it is joined by a curved sloping stroke which is carried below the line. The word is probably a personal name, cf. (*d*) 5.

ε̣ . . ( ). The abbreviation is the same as that which occurs in the similar passage B. U. 264. 5. The first letter is possibly σ.

LIV. 150 A.D. *From the Fayoum. Bodl. MS. Gr. class. g.* 35 (*P*). 3 × 3⅞ *in.*

Receipt given to Pabous son of Melas for the payment of a tax raised on behalf of the government of the μερίς. Cf. the tax for the νομαρχ(ία) Ἀρσινοίτου in l. (*a*) 2.

(Ἔτους) ιγ Ἀντωνίνου Καίσαρος
τοῦ κυρίου Μεσο(ρὴ) ιε̄. διέγρ(αψε)
Π̣α̣β̣οῦ̣ς̣ Μέλα ὑπὲρ μερ[ιδ]αρχ(ικῆς)
προ(σό)δ(ου) τ̣[ο]ῦ̣ αὐτοῦ (ἔτους) δραχμὰς εἴκο[σι], Ϛ κ.

3. An official called μερίδαρχος is mentioned in one of the unpublished Petrie papyri of the third century B.C., but the principal official of the μερίς is elsewhere the στρατηγός.

4. For this abbreviation of πρόσοδος, cf. B. U. 216. 5.

LV. 161 A.D. *From the Fayoum. Bodl. MS. Gr. class. e.* 69 (*P*). 8⅜ × 3¼ *in.*

Census-return addressed to Timagenes, royal scribe of the division of Heraclides, by Hatres of Socnopaei Nesus. Three other returns for the same year by this individual are extant, B. U. 90, 224, 225—410 is a duplicate of 224—sent respectively to the λαογράφοι and κωμογραμματεύς of Hatres' own village, and to the governor of the Heraclid

division. The following copy in which the *βασιλικὸς γραμματεύς* is addressed completes the series.

Τειμαγένῃ βασιλικῷ
γραμματεῖ Ἀρσινοείτου
Ἡρακλείδου μερίδος
παρὰ Ἁτρῆ[τος Σα]τα[β]οῦτος τοῦ
Πανεφρέμ[μεως] μητρὸ[ς] Σεγάθ(ιος)
ἀπὸ κώμης [Σοκνο]παί[ο]υ
Νήσου. ἀπογρ(άφομαι) ἐμ[αυ]τόν τε καὶ τ[ο]ὺς
ἐμοὺς εἰς τὴν τοῦ διε[λη]λυθ(ότος) κγ (ἔτους)
θεοῦ Αἰλίου Ἀντωνίνου κατ' οἰκίαν
ἀπογρ(αφήν), ἐν ῇ καταγείνομαι δὲ
ἐν οἰκ(ίᾳ) μητρικῇ ἐν τῇ κώμῃ·
εἰμεὶ δὲ ὁ πρ[ο]γ[εγρ(αμμένος)] Ἁ[τρ]ῆ[ς (ἐτῶν)] κ[ε
ἄσημος, καὶ τ[ὴν γυναῖκά μου
Ἰσ[άρ]ιον ἀπά[τωρα μητρὸς Τα-
[ν]εφρέμμεω[ς τῆς Πανομιέως
(ἐτῶν) ιγ ἄσημ(ον)· ὑπά[ρχει δὲ αὐτῇ ἐν τῇ
[κ]ώμῃ οἰκία[ι δύο καὶ τέταρτον
[μέ]ρος μαμ[μικόν· καὶ Ταπεπ-
[ῖ]ρις Στοτοήτ[ιος τοῦ Πανεφρέμμεως
μητρὸς Τα[πεπίρεως (ἐτῶν) ιβ ἄσημος·
ὑπάρχι δὲ τ[ῇ Ταπεπῖ]ρι [οἰκίαι
δύο καὶ αὐλῆς καὶ τ[έταρτ]όν μέρο[ς
παππικὸν καὶ τ[έτ]αρτον μέρος
μαμμικόν· διὼ ἐπ[ι]δίδωμει.
(ἔτους) α Αὐτοκράτο[ρος Κ]αί[σαρ]ος
Μά[ρ]κου Αὐρη[λίου Ἀ]ντω[νί]νου
Σεβαστοῦ καὶ Αὐτοκράτ[ορος] Καίσαρος
Λουκίου Αὐρηλίου Οὐ[ήρο]υ
Σεβα[σ]τοῦ Μεσορὴ δ̄.

10. om. *δέ*. 12. l. *εἰμί*, so 24 *ἐπιδίδωμι*. 14. *ἀπά[τωρα*, so in B. U. ll. c. l. *ἀπάτορα*. 23. After *μέρος* the papyrus has a horizontal line. 24. l. *διό*.

10. Two phrases have been combined; the alternative lies between ἐν ᾗ καταγείνομαι and καταγείνομαι δέ.

22, 23. Either the two fourth parts refer to the preceding οἰκίαι and αὐλή, in which case the nom. οἰκίαι is wrong, or οἰκιῶν δύο has dropped out after μέρος in l. 22 (cf. B. U. 225. 22), when αὐλῇ must be read. There is a similar ambiguity in ll. 17 and 18.

LVI. 162–3 A.D. *From the Fayoum. Bodl. MS. Gr. class. e.* 70 (*P*). $8\frac{5}{8} \times 4\frac{3}{4}$ *in.*

This papyrus contains two documents which apparently have no connexion with each other. First in point of time (lines 15–18) is an anonymous receipt for 7 drachmae paid to 'the local public bank' in the second year of Marcus Aurelius and Verus. The other document, written in a different hand and dated at the bottom in the following year, is an ἀπογραφή addressed to Zoilus, royal scribe of the Heraclid division, by a certain Artemidora, declaring that 21 arourae of vineland near Bacchias belonging to Theon son of Theon had not been irrigated in the current year, the implication being that exemption from taxation was desired for it. At the sides of this papyrus are fragments of two similar returns which were gummed to it, probably in the official bureau; the *verso* has been used for some accounts.

Ζωίλῳ βασιλ(ικῷ) γρ(αμματεῖ) Ἀρσι(νοίτου) Ἡρακ(λείδου)
μερίδος
παρὰ Ἀρτεμιδώρας ἀπάτορος.
ἀπογρά(φομαι) κατὰ τὰ κελευσθέν-
τα ὑπὸ [τ]οῦ κρατίστου ἡγε-
μόνος Ἀννίου Συριακοῦ
ἀπογρά(φομαι) γῆς ἀμπελίτιδος
(ἀρούρας) κα Θέωνος Θέωνος
περὶ κώμην [Β]ακχιάδα
ἠβροχηκέναι [τ]ῷ ἐνεστῶ-
τι γ (ἔτει) Ἀντωνείνου καὶ Οὐήρου
τῶν κυρίων Σεβαστῶν·
διὸ ἐπ[ι]δίδωμι.

2nd hand.

Ἡρακλείδης ἐπέδωκα.

3rd hand.

(ἔτους) β Ἀντωνείνου καὶ Οὐήρου τῶν κυρίων
Σεβαστῶν Φαρμοῦθι λ̄. διέγραψεν
ἐπὶ τὴν ἐπὶ τόπων δημοσίαν τράπεζ(αν)
ἀργ(υρίου) (δραχμὰς) ζ.

1st hand.

(ἔτους) γ Αὐτοκράτορος
Καίσαρος Μάρκου Αὐρηλίου
Ἀντωνίνου Σεβαστοῦ καὶ Αὐτοκράτορος
Καίσαρος Λουκίου [Αὐρ]ηλίου
Οὐήρου Σεβασ[τοῦ . . . . .] κ̄γ.

8. ϑ κα Pap. 18. Sζ Pap.

3. It is remarkable that Artemidora writes here independently, without φροντιστής or κύριος; but the Heracleides who appends his signature in line 14 was probably her φροντιστής.

8. κ̄ᾱ: the first letter is more like β, but the second does not suit any fraction of the aroura.

10. ἠβροχηκέναι: cf. B. U. 139. 15, a document very similar to the present one.

LVII. 168 A.D. *From the Fayoum. In the museum of Winchester College.* 9½ × 3 *in.*

Lease of a piece of land, probably near Philadelphia, by Theon, also called Turbo, a land contractor, to Servilis, at the rent of 45 bushels of barley for one crop.

Θέωνι τῷ καὶ Τούρβωι
οὐσιακ(ῷ) μισθωτῇ
παρὰ Σερεουΐλιος Ἀπολλω-
νίου τοῦ Ὥρου ἀπὸ κώμης

Φιλαδελφείας Ἡρακλείδου μερίδος. βούλομαι μισθώσασθαι παρὰ σοῦ ἀφ' ὧν καὶ σὺ τυγχάνεις ἔχειν ἐν μισθώσι τὴν ἐπικει[μέν]ην σπορὰν τοῦ ἐνεστῶτος η (ἔτους) κτήματος Σιμιαίου λεγομένου, ἐκφορίου τοῦ παντὸς κριθῆς ἀρταβῶν τεσσαράκοντα πέντε, ὧν καὶ τὴν ἀπόδοσιν ποιήσομαι τῷ Φαρμοῦθι μην[ὶ τοῦ] ἐνεστῶτος ἔτους μέτρῳ ὀγδόῳ θησαυροῦ τῆς κώμης. Θέων ὁ καὶ Τούβων μεμίσθωμε.

(ἔτους) η̄ Ἀντωνείνου καὶ Οὐήρου τῶν κυρίων Σεβαστῶν Ἀρμενι[ακῶν Μ]ηδικ[ῶν Παρθικῶν Γερμανικῶν Μεχεὶρ ιζ̄.

1. l. Τούρβωνι: cf. 19, where l. Τούρβων. 2. l. *μισθωτῇ*. 8. l. ἔχων. 20. l. *μεμίσθωμαι*.

17. Cf. *Corp. Pap. Raineri*, xxxviii. 19, μέτρῳ ἕκτῳ θησ(αυροῦ) τῆς κώμης, where the editor reads θεοῦ for θησ(αυροῦ).

LVIII. 175 A.D. *From the Fayoum. Bodl. MS. Gr. class. f.* 51 (*P*). 2 × 4¾ *in.*

Receipt for 24 drachmae paid by Panoupis son of Tesenouphis to the tax-farmer of the ἐρημοφυλακία for the Prosopite nome and to another person for camel-tickets. Probably the owner of the camels was about to journey from the Prosopite nome to the Fayoum by way of Nitriotis; cf. Introduction to l, and lines 21–2 of the Koptos tariff (*l. c.*),

where a charge of 1 obol is made for a camel-ticket and 2 obols for sealing it.

. . . . πραγ]ματευτὴς ἐρημοφυλακίας Προσωπίτου καὶ
. . . .]α Ἰουλιανοῦ Πανούπι Τεσενούφειος ἀπὸ
. . . . ἔσ]χον παρὰ σοῦ ὑπὲρ συνβόλων καμήλων
. . . . δραχ]μὰς ἴκοσι τέσαρα[ς]. (ἔτους) $\overline{ιε}$ Μάρκου
Αὐρηλίου Ἀντ]ωνίνου Καίσαρος τ[οῦ] κυρίου Φαμενὼθ $\overline{ιθ}$.

1. πραγ]ματευτής: cf. B. U. 383. 4.

LIX. 189 A.D. *From the Fayoum.*

Contract for the hire of a slave skilled in weaving for a period of twenty months from Tybi 10 in the twenty-ninth year of Commodus. The contracting parties are Taseus daughter of Soteris, with her κύριος Satabous son of Stotoëtis, and on the other side Paouetis son of Paouetis.

Ἐξέδοτο Τασεὺς Σωτήρις
ἐτῶν τριάκωντα μετὰ κυρίου
Σαταβοῦς Στοτοήτις ἐτῶν
τριάκωντα ἀπὸ κώμης
Σοκνοπ(αίου) Νήσου Παουήτι
Παουήτις ἐτῶν ὀγδοή-
κωντα τὸν ἑαυτὴν παῖδαν
ὀνομαστὸν . . ις ἐπικα-
μενος Μύρωνα ἀθλητὴν
γερδιακὴν τέχνην ἐπὶ
μῆνες εἴκοσι ἀπὸ Τῦβι
δεκάτη Αἰγυπτίων μη-
νὸς τοῦ ἐνεστῶτος $\overline{κθ}$ (ἔτους)
Αὐρηλίου Κωμωδίου Ἀντωνίνου
Καίσαρος τοῦ κυρίου· καὶ μὴ
ἐξεῖναι τὴν Τασεὺν ἐντὸς
τοῦ χρόνου ἀποσπάσασθαι
τὸν παῖδαν· ἐὰν δὲ ἀποσ-
πάσῃ δόσι ἰς λόγον [. . .
. . . .

1. l. Σωτήριος. 2. l. τριάκοντα: so 4 and 7, ὀγδοήκοντα. 3. l. Σαταβοῦτος Στοτοήτιος. 6. l. Παουήτιος. 7. l. ἑαυτῆς παῖδα. 8. l. ἐπικαλούμενον. 11. l. μῆνας. 12. l. δεκάτης. 14. l. Κομμόδου. 18. l. παῖδα. 19. l. δώσει εἰς.

9. It is tempting to connect ἀθλητήν closely with Μύρωνα 'Myron the athlete,' but this makes the construction of γερδιακὴν τέχνην very difficult.
12. Αἰγυπτίων: perhaps a reference to the *annus vagus*; cf. lxvii. 10.

LX. 193–4 A.D. *From the Fayoum. Brit. Mus. Pap.* DCCIV. 2 × 3¼ *in.*

Part of a certificate stating that Polion son of Paoulis, a weaver at Socnopaei Nesus, had paid out of his receipts for the previous month from shearing and from the pursuit of his trade the sum of 20 drachmae in part payment of the annual tax.

Ἔτους β̄ Γαίου Πεσκεννίου Νίγερος
Ἰούστου Σεβαστοῦ Χοίαχ θ̄. διέγραψεν
Θώμι καὶ Δημητρίῳ ἐγ λη(μμάτων) μη(νὸς) προ(τέρου)
κοπῆς τριχὸς καὶ χειρω(ναξίας) Πωλίων Παούλιος
γέρδις κώμης Σοκνοπαίου Νήσου ὑπὲρ
τοῦ τελέσματος τοῦ αὐτοῦ ἔτους ἐπὶ λό(γου)
δραχμὰς εἴκοσι / ϛ κ̄· καὶ Φαμεν(ὼθ)

. . . .

5. l. γέρδιος.

1. Ἔτους β. B.U. 454 is another papyrus dated during Niger's short usurpation, but in his first year.

4. κοπῆς τριχὸς κ.τ.λ.: cf. B. U. 617.

7. Φαμεν(ὼθ): the occurrence of this month (on the Alexandrian calendar Feb. 25–March 26) is at first sight surprising, as Septimius Severus was already recognized in Egypt by Feb. 21, 194 A.D. (B. U. 326, col. 2. 12). Perhaps the original receipt ended with the numeral κ in line 7, and when the addition beginning καὶ Φαμενὼθ was made, the emperor's name was left unaltered; cf. lxii. (*a*), where Geta's name has been erased in the body of the document, but not in the date. But it is very likely that the months here are those of the *annus vagus*, cf. lxvii. 10, note, and P. v. Rohden in Pauly's *Real-encyclopädie*, I. p. 2622. This supposition would remove the difficulty, since Phamenoth of the *annus vagus* in 194 began on Jan. 2.

LXI. 194–198 A.D. *From the Fayoum. Bodl. MS. Gr. class. e.* 71 (*P*). 7½ × 3¼ *in.*

Petition addressed to Hierax, strategus of the Heraclid division, through the agency of Anubion, ex-agoranomus, ex-gymnasiarch and acting-strategus, by Tapiamis, an inhabitant of Psenuris, who writes without a κύριος, complaining that a certain Stotoëtis, having received 800 drachmae from her in order to pay for some jars of wine which

Stotoëtis had obtained from Chaeremon, a wine-merchant at the village of Aphroditopolis, had disappeared with the money. The petition is, as usual, signed by the writer, who gives a description of herself.

[Ἱ]έρακι τῷ καὶ Νεμεσίωνι
[σ]τρ(ατηγῷ) Ἀρσι(νοίτου) Ἡρακλ(είδου) μερίδος
δι' Ἀνυβίωνος ἀγορανομή(σαντος)
γυμνασιαρχήσαντος δια-
δεχο[μέν]ου τὴν [σ]τρα(τηγίαν),
[π]αρὰ Ταπιάμεως Ἀγχώ-
[φ]εως καταγινομένης ἐν
[κ]ώμῃ Ψενύρι. Στοτοῆτις,
[ε]ἰσκομισάμενος παρ' ἐμοῦ
ἀργυρίου δραχμὰς ὀκτακο-
σίας ἐπὶ τῷ ἀποκαταστῆ-
σ[αι] ἐν κώμῃ Ἀφροδειτη-
πόλει Χαιρήμονι οἰνεμ-
π[όρ]ῳ ὑπὲ[ρ τι]μῆς ὧν ἔσ-
χ[εν] παρ' αὐ[το]ῦ οἴν[ου] κε-
ραμίων, ἀφ[αν]ὴς ἐγ[έν]ετο.
ὅθεν ἐπιδί[δω]μι κ[α]ὶ ἀξιῶ
ἐν καταχωρισμῷ γενέσθαι
τοῦτο βιβλίδιον, πρὸς τὸ
φανέντος τοῦ Στοτοήτεως
μένειν μο[ι] τὸν λόγον.
Ταπιᾶμις ὡς (ἐτῶν) ν
οὐλ(ὴ) γόνατι δεξιῷ.
[(ἔτους) .] Λουκίου Σεπτιμίου
[Σε]ουήρου Εὐσεβοῦς Περτίνακος
[Σε]βαστοῦ Μεχεὶρ ς.

8. Ψένυρις is most probably Sennoures, now the second town in the Fayoum, about seven miles from Arsinoe and six from Karanis (Kum Ushîm). The name also occurs in papyri of the Byzantine period.

24. A piece of the letter before Λουκίου is preserved, which is consistent with γ, ε or ς. Since Caracalla is not mentioned, it is not likely that an ι is lost before it.

LXII. 211 A.D. *From the Fayoum. Brit. Mus. Pap.* DCCV. 9 × 4½ *in.*

Declaration under oath made to Crenoleius Quintillianus, centurion, by Demetrius son of Satyrus, stating that he consents to act as surety for the 'non-removal and appearance' of Pasis son of Apollonius; cf. lxxix. The name of Geta, where it occurred in the βασιλικὸς ὅρκος, has been subsequently erased, but it has been allowed to stand in the date. The papyrus is written in an extremely clear and careful cursive hand. The *verso* contains a document of some kind, incomplete and much obliterated.

Κρηνοληΐῳ Κουιντιλλιανῷ (ἑκατοντάρ)χ(ῳ) Δημήτριος Σατύρου Ἄνθου Σύρου μητρὸς Διοδώρας ἀπὸ ἀμφόδου Βιθυνῶν ἄλλων τόπων. ὀμνύο τὴν Λουκίου Σεπτιμίου Σεουήρου Περτίνακος καὶ Μάρκου Αὐρηλίου Ἀντωνίνου καὶ Πουβλίου Σεπτιμίου Γέτα Βρεντανικῶν Μεγίστων Εὐσεβῶν Σεβαστῶν τύχην ἑκουσίως καὶ αὐθερέτως ἐνγυᾶσθαι Πάσιν Ἀπολλωνίου μητρὸς Ἴσιτος μονῆς καὶ ἐμφανίας, ὃν καὶ παραστήσω ὁπόταν ἐπιζητῆται. ἐὰν δὲ μὴ παριστῶ, ἐγὼ ὁ αὐτὸς ἐγβιβάσω τὰ πρὸς αὐτὸν ἐπιζητούμενα, ἲ ἔνοχος ἴην τῷ [ὅρκ]ῳ. ἐγράφη ἐπακολουθοῦντος Ἡ[ρακλ]ίδου μαχαιροφόρου.

Δημήτριος ὡς (ἐτῶν) κη οὐλὴ μετώπῳ.

2nd hand.

(ἔτους) ιθ Λουκίου Σεπτιμίου Σεουήρου Περτίνακος καὶ Μάρκου Αὐρηλίου Ἀντωνίνου καὶ Πουβλίου

Σεπτιμίου Γέτα Βρεντανικῶν Μεγίστων Εὐσεβῶν
Σεβαστῶν Φαρμοῦθι.

1. Pap. $\overset{\rho}{\chi}$. 4. l. ὀμνύω. 6. και πουβλιον σεπτιμιον γετα erased. 7 and 20. l. Βριταννικῶν. 8. l. αὐθαιρέτως ἐγγυᾶσθαι. 13. For ἶ read ἤ; cf. B. U. 92. 17. 21. Perhaps Φαρμοῦθ(ι) ι; cf. lix. 3.

3. ἀμφόδου Βιθυνῶν ἄλλων τόπων: in Arsinoe, cf. B. U. 115. I. 4, *Corp. Pap. Rain.* xxiv. 23, &c.

LXII (*a*). *Second century* A.D. *From the Fayoum. Bodl. MS. Gr. class. f.* 52 (*P*). 3 × 3¼ *in.*

Official report sent by Apunchis and his associates who farmed the money taxes of Socnopaei Nesus to Hierax, strategus of the Heraclid division, stating that no taxes had been paid to them during part of the month of Mesore in the fifteenth year of an emperor whose name is lost.

Ἱέρακι στρ(ατηγῷ) Ἀρσι(νοΐτου) Ἡ[ρ]ακ(λείδου) μερίδος
παρὰ Ἀπύγχ[(εως) καὶ] μετό(χων) πρακ(τόρων)
ἀργυρικῶν Σοκ[νοπ(αίου)] Νήσο(υ). δηλοῦ-
μεν μηδὲν δ[ιαγε]γρ(άφθαι) ἡμῖν
ἀπὸ ια ἕως [.]ζ τοῦ Μεσορὴ
μηνὸς [τ]οῦ [ἐνεστ]ῶτος ιε (ἔτους)

. . . .

1. Several strategi of the Heraclid division named Hierax are known, but none of them in the fifteenth year of an emperor. The Hierax who approaches nearest is the strategus in the twenty-first year of Caracalla (B. U. 145).

LXIII. *Third century* A.D. *From the Fayoum. Bodl. MS. Gr. class. f.* 53 (*P*). 5 × 3½ *in.*

A series of receipts for various sums paid to Anubion, βουλευτής and member of the board of σιτολόγοι, by a freedman named Germanus.

Ἀνουβίων βουλ(ευτὴς) σιτολόγ[ων
Γερμανῷ ἀπελευθέρῳ χα[ίρειν.

ἔσχον παρὰ σοῦ εἰς λόγον
ὀψωνίου ἐπὶ λόγου ὑπ(ὲρ) [. . .
δραχμὰς εἴκοσι τέσσαρες,
γ(ίνεται) Ϛ κδ.
Φαῶφι κε ὁμ(οίως) ἐπὶ λόγ(ου) ἄλλας (δραχμὰς) τέ[σσα-
ρες, / Ϛ δ.

Ἀνουβίων βουλ(ευτὴς) σιτολόγων
Γερμανῷ ἀπελε[υθέρῳ] χ[αίρειν.
ἔσχον παρὰ σοῦ εἰς λ[όγον
ὀ]ψ[ω]νίου τοῦ [
. . . . . .

1. βουλευτής: sc. of Arsinoe; the occurrence of the title shows that the date of the papyrus is not prior to the beginning of the third century, when Arsinoe first received the *civitas*. For the combination of the functions of βουλευτής and σιτολόγος cf. B. U. 533, col. 2. 11 ff. with 554. 16.
4. ὀψωνίου: possibly 'interest'; cf. B. U. 69. 8.

LXIV. *Second or third century* A.D. *From the Fayoum.* *Bodl. MS. Gr. class. g.* 36 (*P*). $1\frac{1}{2} \times 2\frac{1}{4}$ *in.*

Certificate issued by Socnoöneus, 'a sealer of sacred calves,' stating that he had examined and found without blemish a calf to be sacrificed in the temple of Socnopaei Nesus. Cf. on this subject B. U. 250.

Σοκνοωνέως ἱαιρομοσχο-
σφραγιστὴς ἐπεθεώρησα
μ[ό]σχ[ο]ν θυόμενον ἐν τῇ
Σο[κνοπ]αίου Νῆσον ὑπὸ
[. . . . .]τιν κ[. . . .
. . . .

1. l. Σοκνοωνεὺς ἱερο . . . . 4. l. Νήσου: cf. xl. 5.

LXV. *Second or third century* A.D. *From the Fayoum.*

Fragment of an account dealing with taxes and containing numerous abbreviations.

. . . .

χ(αλκοῖ)] β, ε̄ (ἡμιώβολον), προ(σδιαγραφόμενα) (ὀβολός), ἐναρουρίου (ὀβολοὶ δύο) (ἡμιώβολον), προ(σδιαγραφόμενα) χ(αλκοῖ) β, κολ(λύβου) χ(αλκοῖ) β,

]ρεως ὁμοίως ἀπο( ) (δύο ὀβολοί), ναυβ(ίων) χ(αλκοῖ) β, προ(σδιαγραφόμενα) (ἡμιώβολον)

χ(αλκοῖ)] β, κολλύβου χ(αλκοῖ) β (ἥμισυ ?).

1. χ]° ε̄ ó πρ°— . . . . . = ó πρ° χ° κο^λ χ° Pap. 2. απο̄ = ναυ^β χ° πρ° ó Pap. 3. χ°. ⌒— Pap.

1. ε̄: it is not clear whether this is an abbreviation or refers to the day of the month. The sign for ½ obol is the ordinary one at this period. κο^λ, as line 3 shows, stands for κόλ(λυβος). Cf. B. U. 9, col. 4. 2–3, where the abbreviation is probably to be resolved in the same way, not, as the editor suggests, into κόλ(λημα). It also occurs frequently in the Bacchias papyri, always after the προσδιαγραφόμενα, and as a trifling charge, made probably when the tax-payer did not offer the exact amount of his tax, but required change. With the ratio between silver and copper it has nothing to do.

2. ναυβίων: cf *Corp. Pap. Rain.* p. 8; but no very satisfactory explanation has yet been found for this word.

3. The sign after χ° is apparently the same as that which occurs in B. U. 219. 12. The most natural explanation of its position after χ° is to suppose that it is a fraction of the chalcus, probably a half; and this seems confirmed by the instance in B. U. 219. There καὶ τὰ προσδ(ιαγραφόμενα) — in line 13 is clearly parallel to line 8, καὶ τὰ προσδ(ιαγραφόμενα) ημ? . . , as the editor reads it, where we should suggest ἥμισυ, i. e. ½ chalcus.

LXVI. *Third century. From the Fayoum. Brit. Mus. Pap.* DCCVI. 2½ × 8½ *in.*

Official notice addressed to the chief inspector of Philadelphia requesting the presence of two tax-collectors who had been accused of some offence. Cf. B. U. 374, 375, 376, &c.

Ἀρχεφόδῳ κώμης Φιλαδελ(φίας). ἀνάπεμψον Σάτυρον Ἥρωνος ἐπικαλ(ούμενον)
Ἅρπαλον καὶ Ἀφροδείσιον Ἀμμωνίου ἐπικαλούμ(ενον) Σίσοιν, τοὺς β πράκτορας
σιτικῶν, ἐνκαλουμένους ὑπὸ [Ἀπ]ολλωνίου κατασπορέως.

LXVII. 237 A.D. *From the Fayoum. Brit. Mus. Pap.* DCCVII. $8\frac{1}{2} \times 3\frac{1}{2}$ *in.*

Contract by which Aurelius Asclepiades, president of the village council of Bacchias, agrees to hire from Aurelius Theon, the keeper of a training-school probably at Arsinoe, the services of two dancing-girls—of whom one is specified by name, the choice of the other being apparently left to the trainer—for a short time, perhaps fifteen days. Their pay was to be 36 drachmae a day, three bushels of wheat for the whole period, and fifteen couples of *ψωμία*, while three donkeys were to be provided in order to bring them to Bacchias and take them back. Asclepiades had already advanced to Theon a sum of money as a pledge, which was supplementary to the sums payable by him according to the terms of the contract.

[Αὐρ]ηλ(ίῳ) Θέωνι πρωνοη(τῇ) γυμ(νασίου ?)
[πα]ρὰ Αὐρηλίου Ἀσκλ(ηπιάδου) Φιλαδέλ-
[φου] ἡγουμένου συνόδου κώ-
[μη]ς Βακχιάδος. βούλομαι
[ἐ]κλαβεῖν παρὰ σοῦ Τ̣[.]σ̣αΐν
[ὀρ]χ̣ηστρίαν σὺν ἑτέρᾳ μιᾷ δι'
[ὄρχ]ησιν ἡμῖν ἐν τῇ προειρ-
[ημέ]νῃ κώμῃ ἐπὶ ἡμέρας
[. . ἀ]πὸ τῆς ιγ Φαῶφι μηνὸς
[κατ]ὰ̣ ἀρχαίους, λαβμανόντων
[ὑμ]ῶν ὑπὲρ μισθοῦ ἡμέρη[ς
[μι]ᾶς (δραχμὰς) λϛ, καὶ ὑπὲρ τιμήμα-

[τος] πασῶν τῶν ἡμερῶν
[πυρο]ῦ ἀρτάβας γ̄ καὶ ψωμίων
ζε[ύ]γη ῑε̄, ὑπὲρ καταβάσεως
καὶ ἀναβάσεως ὄνους γ̄· ἐντεῦ-
θε[ν] δὲ ἔσχες ὑπὲρ ἀραβῶνος
[τοῦ] μὴ ἐλλογουμέν[ο]υ σ[ο]ι
(δραχμὰς) [.]β.
(ἔτους) γ// Αὐτοκράτορος (Καί)σαρος Γαίου Ἰουλίου
Οὐήρου Μαξιμίνου Εὐσεβοῦς Εὐτυχοῦς
Σεβαστοῦ Γερμανικοῦ Μεγίστου Δακικοῦ
Μεγίστου [Σα]ρματικοῦ Μεγίστου (καὶ) Γαίου
Ἰουλίου Οὐήρου Μαξίμου Γερμανικοῦ
[Μεγίστου] Δακικοῦ Μεγίστου Σαρματικ[οῦ
[Μεγίστου το]ῦ γενναιοτάτου (Καί)σαρος,
κυρίων [αἰ]ωνίω[ν Σε]βαστῶν Ἐπὶφ [.

1. l. προνοη(τῇ). 10. l. λαμβανόντων. 17. l. ἀρραβῶνος. 20. ϛσαρος, Pap. So in 26 and (καί) 23.

1. πρωνοη(τῇ): cf. lxix. 8, B. U. 310. 4, &c.

9. If the ψωμία mentioned in line 14 were supplied at the rate of one ζεῦγος a day, the number in the lacuna will be ιε.

10. [κατ]ὰ ἀρχαίους: cf. Brit. Mus. Pap. CX. 3 and CXXX. 45; the reference is to the ancient Egyptian *annus vagus*. This is the first clear mention of the old calendar on a Greek papyrus of the Roman period other than a horoscope; and it raises the important question, how far the assumption generally made by recent editors is justified, that all dates on Greek papyri of the Roman period, where no calendar is specified, are on the Alexandrian calendar. The problem is too large to be adequately treated here, and we confine ourselves to mentioning some points which throw considerable doubt upon the validity of the assumption.

In the first place it is *a priori* probable that the ancient Egyptian calendar continued to be extensively used after the reform of Augustus. If neither Pharaoh nor Ptolemy could in spite of repeated attempts bring the common people to accept the fixed year, is it likely that even the Romans were immediately more successful, especially in remote country districts? Our ancient authorities at any rate did not think so, for they imply that the introduction of the Alexandrian calendar was a slow and gradual process, and that it was not generally accepted before the fourth century (Ideler, *Handb. der Chronol.* I. pp. 149–151). The ancient Egyptian monuments of the Roman period, in which it is made a point of national honour to ignore the Alexandrian calendar, tell the same tale.

It will be objected that the case is altogether different when Greek, still more when official documents are concerned, and that the Romans could not have tolerated a double calendar for purposes of taxation, at any rate without requiring that the Egyptian calendar, when used, should be specified. To this it seems to be a sufficient answer that the use of the *annus vagus* has been recently with much probability suspected in two official documents (Wessely, *Mitth. aus der Samml. Pap. Erz. Rain.* II. 23, cf. P. v. Rohden in Pauly's *Real-encyclopädie*, I. p. 2622), and one non-official petition (B. U. 46, see v. Rohden *l. c.*), and there is some reason to think that it is employed in an official tax receipt in this volume (lx). That the allusions to the *annus vagus* are not clearer and more frequent may well be due to the fact that in 139 A.D. the fixed and the wandering year coincided, so that the difference between the two calendars during the second century, to which most Roman papyri belong, would not be very marked. The absence of the phrase κατὰ ἀρχαίους in dates of the first and second centuries and its occurrence in the third can be explained not only by supposing that all the dates are on the fixed calendar, but by the opposite hypothesis that the use of the *annus vagus* was so common that it was not worth specifying, at any rate in private documents. Nor does a general consideration of the modes of dating employed in Greek papyri from the first to the seventh century favour the idea that even in official documents the Romans attempted to assimilate Egyptian methods to those of the rest of the Empire, still less that they succeeded in doing so. The fixed era introduced by Augustus died a speedy death (cf. xl, and Wilcken, *Hermes*, xxx. 151). Until dating by the years of the reigning sovereign gave way to dating by the consuls, the Egyptians retained their traditional custom of reckoning the Emperor's years from Thoth 1, instead of following the rest of the Empire in reckoning them from the date of his accession. And even from the fourth century onwards when Egypt had become Christian and difficulties connected with the calendar might be expected to cease, Egyptian indictions not only fail to coincide with the indictions elsewhere in use, but had no fixed annual starting-point. The confusion to which this arrangement gave rise is shown by the frequent inconsistencies in the dates (see lxxxvi. 5, note). Nothing can be more significant than the statement of Justinian himself (Novella, 47; cf. Wessely, *Prolegomena*, p. 49). After giving directions for the ordinary method of dating documents, he proceeds :—*si qua vero apud orientis habitatores aut alios homines observatio custodiatur in civitatum temporibus, neque huic invidemus.*

In the interests of chronology we could wish that the Alexandrian may after all prove to have been the universal calendar, at any rate in official documents, of the Roman period. But enough has been said to show that even in the case of official documents there are grave difficulties, while with regard to private ones, especially those written by the inhabitants of more remote districts, it may well be doubted whether the presumption is not against the Alexandrian calendar being generally used before the fourth century.

11. ὑμῶν is rather awkward, since the 2nd person singular is employed elsewhere in the papyrus. If αὐτῶν be read, λαμβανόντων is a mistake for λαμβανουσῶν.

19. The reading here and at the end of 18 is very doubtful. All that remains in line 19 is half a stroke that might be 𐅵, the sign for δραχμαί, and the bottom of a letter which is either β or δ.

LXVIII. 247 A.D. *From the Great Oasis. Brit. Mus. Pap.* DCCVIII. $8 \times 6\frac{3}{4}$ *in.*

This and the following ten papyri were discovered a few years ago in the Great Oasis (el Khargeh) which, though it has given us the great inscription of Tiberius Alexander, has not previously been a source of Greek papyri. From the frequent mention of the village of Kusis (cf. *C. I. G.* 4948) and its *δημόσιον*, their *provenance* was probably the archives of that place. The Oasis itself is (lxxiv. 5) called the *νόμος* Ἱβίτης (Egyptian Ḥb), or even Ἱβιτῶν πόλις (lxxii. 2), the capital being Ἶβις; cf. *Notitia Dignitatum*, ed. Böcking, I. p. 75, *ala prima Abasgorum Hibeos Oaseos maioris*.

The find of papyri was a considerable one, but was soon scattered; some fragments were obtained at Luxor by Prof. Sayce in the winter of 1893, and published by him in the *Revue des études grecques*, 1894; they were however too incomplete to show either their origin or contents. Those published here, which are complete or nearly so, were acquired at different places during the last two years, together with a large number of fragments of varying sizes, which we withhold until we have had an opportunity of seeing those in the possession of Prof. Sayce.

Most of these papyri were probably entire when found, and only owe their present condition to the vicissitudes which they have gone through at the hands of natives. It is therefore likely that fragments belonging to them have passed into other collections. The present editors would be very grateful if the owners, if there be such, of incomplete documents belonging to this find will communicate with them.

The Kusis papyri fall within the seventy years from the reign of the Philippi to the period of confusion following the abdication of Diocletian. They are chiefly concerned with the doings of a society of *νεκροτάφοι*, who in some cases (e. g. lxxiii) were Christians.

The following document is an *ἀπόκτησις* (lxx, *verso*) or deed of gift executed by Aurelius Petosiris in favour of Aurelius Petechon, according to which Petosiris makes over to Petechon the fourth part of his business as a *νεκροτάφος*. Cf. lxx, which is a copy of the present document made twenty-two years afterwards, and lxxi, another deed of gift.

Αὐρήλιος Πετοσῖρις Πετοσίριο[ς] νεκροτάφος ἀπὸ Ἰβειτῶν πόλεως Αὐρηλίῳ Πετεχῶντι υἱῷ Τμάρσιος ἀπὸ κώμης Κύσεως χαίρειν. ὁμολογῶ χαρίζεσθ[αι] σοὶ χάριτι ἀναφαιρέτῳ καὶ ἀμετανοήτῳ, εὐνοίας ἕν[εκ]εν καὶ ἀμετανοή[τῳ] ἣν ἔδειξας εἰς ἐμέ, ἀπὸ τῆς ὑπαρχούσης μοι κηδείας νεκροταφικῆς ἐν Κύσει με[τὰ] καὶ τῶν κωμῶν [τ]ῆς Κύσεως μέρος τέταρτον ἀπὸ τοῦ νῦν μεχρ[ὶ] παντός· καὶ οὐκ ἐξέσται μοι οὔ[τε ἄλ]λῳ τινὶ τῶν ἐμῶ[ν] μετελθεῖν σε περὶ τῆσδε τῆ[ς] δόσεως, διὰ τὸ οὕτως μοι δεδόχθαι. ἡ δὲ χάρις α[ὕ]τη ἁπλῆ [γρ]αφεῖσα [κυ]ρία ἔστω καὶ βεβαία ὡς ἐν δημοσίῳ κατακειμέν[η, κ]αὶ ἐπερωτηθε[ὶς] ὡμολόγησα.

(ἔτους) ε Αὐτοκρατόρων Καισάρων Μάρκων Ἰουλίων Φιλίππων Εὐσεβῶν Εὐτυχῶν Σεβαστῶν

Χοίακ κε̅.

Αὐρήλιος Κλαύδιος Ψεναμούνιος παρανέγνων.

Αὐρήλιος Πετόσιρις ὁ προκείμενος ἐχαρισάμην ὡ[ς πρόκειται, καὶ ἐπε[ρ]ωτηθεὶς ὡμολ[όγ]ησα. ἔγραψ[α ὑπὲρ αὐτοῦ Αὐρή[λι]ος Φιλεῖνος ὁ καὶ Θεόγνωστος ἐρωτηθείς.

Αὐρήλιος Φιλοσάραπις Ἀπολλωνίου μαρτ[υρ]ῶ.

Αὐρήλιος Ἀμμώνιος Ψά[ι]τος μαρτυρῶ.

2. ἴβειτων Pap. 5. om. καὶ ἀμετανοή[τῳ]; cf. lxx. 8.

7. τῶν κωμῶν τῆς Κύσεως: it is remarkable that Κύσις, though itself only a κώμη and not a πόλις, is nevertheless spoken of as a centre for other villages. There was also a τοπαρχία Κύσεως (lxxvi. 1 and lxxviii. 2), but the mention of τῆς αὐτῆς Κύσεως in the parallel passage in lxx. 10 shows that the κώμη, not the τοπαρχία, must be meant in line 7 here.

μέρος τέταρτον: here and in several instances among the unpublished Kusis papyri only the fourth part of a business is made over; but in lxxi a νεκροτάφος transfers his whole business to his sons.

21. Two witnesses are the usual number; cf. lxix. 43, 44, lxxi. col. 2. 24.

LXIX. 265 A.D. *From the Great Oasis. Brit. Mus. Pap.* DCCIX. $8\frac{1}{2} \times 4\frac{1}{2}$ *in.*

Receipt for 1000 drachmae and interest, paid to the freedman Petechon son of Polydeuces by Aurelia Senosiris of Kusis, and her *κύριος* Aurelius Psais. The sum in question had been borrowed from Polydeuces, who had since died, by Apollonius the husband of Aurelia, on certain conditions which the extreme terseness of the language in lines 17 to 20 renders somewhat ambiguous. Apparently the security for the debt was a *ὕδρευμα*, of which the lender, in the event of non-payment of the monthly interest, was to enjoy the use for a period of five days, in conjunction with a second *ὕδρευμα*, which was the property of two other persons and which had in some way been connected with that of Apollonius two years after the original loan. These *ὑδρεύματα* were probably wells worked by the *κοχλίας* or *sakiyeh* (cf. Diod. i. 34, *Revenue Papyrus* col. 24. 8), and the water from both wheels flowed, or could be made to flow, into the same channel. In the present document Petechon acknowledged the repayment of the loan, and renounced all further claim upon the wells.

Ἀντ[ί]γρ(αφον).
ιγ (ἔτους) Οὐαλεριαν[οῦ καὶ Γαλλιη]νοῦ Σεβ[αστῶ]ν
Φαῶφ ῑ ἐκ τ[ῶν δημο]σίων. ὁ[μολο]γεῖ
Πε[τε]χὼν Πολυ[δεύκους . .] . κεκ[. . . .] . [. . .] .
μερ[ιδ]ος ἀπελε[ύθερος Πετ]εχῶντ[ος] ṭọụ̑ Πε-
τοσ[ίρ]ιος νεκρο[τάφου ἀπὸ] Κύσεως Κυσιτίδι
Αὐρηλίᾳ Σενοσεί[ρι θυγατρ]ὶ Ἰσιδώρας μετὰ
κυρί[ο]υ Αὐρηλίου Ψάϊτος Σαραπίωνος προνοη-
τοῦ [ἀ]πειληφέ[ν]αι παρ' αὐτῆς σήμερον διὰ
χειρὸς ἐξ οἴκου [τ]ὰς ὀφειλομένας τῷ ἀπογε-
γονότι πατρὶ αὐ[τ]οῦ Πολυδεύκει ὑπὸ Ἀπολ-
λωνίου Ἡρωνίω̣νος Βασιλείδου ἀνδρὸς
αὐτῆς ἀργυρίου δραχμῶν χειλίων σὺν τοῖς
συναχθεῖσι τόκοις καθ' ὑποθήκης γράμ-
μα δισσὸν χειρόγραφον ἐπὶ τοῦ διελη-
λυθότος ε′ (ἔτους) Μάρκων Ἰουλίων μηνὶ

Ἀθὺρ ἡμερῶν πέντε ὑδρεύματος Τ̣μ̣[άρ]σιος Παουήτιος καὶ Ψ[ε]νπνούθου Πετε[χ]ῶ[ν]τος συνεπιρέοντος ἀκολούθως τῷ γ[εγραμμ]ένῳ ☧ *συστατικῷ δημοσίῳ χρηματι[σ]μῷ τῷ ἑξῆς δευτέρῳ ἔτει τῆς πεπαυμένης τριετηρίδος μηνὶ Φαμενώθ, καὶ μηδένα λόγον ἔχειν αὐτὸν πρὸς αὐτὴν ἢ ἄλλον τινὰ τῶν αὐτῆς ἀπὸ τοῦ νῦν περί τε τῶν προκειμένων (δραχμῶν) Ἀ ἢ τόκων ἢ π̣[ερὶ τῶ]ν δηλουμένων ἡμερῶν πέντ̣ε [ἢ τῶν] προκειμένων ὑδρευμάτων ἢ περὶ ἄλλ[ου τινὸ]ς ἁπλῶς ἐνγράφ[ο]υ ἀγράφου παντὸς πράγματος τὸ σύνολον, διὰ τὸ πλήρη̣[ς α]ὐτὸν ἀπε[σ]χηκέναι ὡ[ς] πρόκειτα[ι]. προσ[ομολογ]οῦσι οἱ προκείμενο[ι] εὐδοκεῖν, καὶ ἐπε[ρωτη]θέντες ὡμολό[γ]ησαν. Αὐρήλιος Φιλοσάραπις Ἀμμωνίου παρανέγνων. Π[ετεχ]ὼν ὁ προκείμενος [τ]έθιμαι τήνδε τὴ[ν λόγε]υσιν ἐφ' αἷς περιέ[χ]ει διαστολαῖς πάσ[αις κα]ὶ ἐ̣περωτηθεὶς ὡμολόγησα. ἔγραψα ὑ[πὲρ] αὐτ[ο]ῦ Αὐρήλιος Φ[ιλ]οσάραπις Ἑρμήν̣[ου ἐρ]ωτηθ[εί]ς. Αὐρήλια [Σ]ενόσιρις ἡ προκ[ειμέν]η μ[ετὰ κ]υρίου Αὐρη[λί]ου Ψάϊτος Σαραπ[ίωνο]ς π[ρον]οητοῦ εὐ[δο]κῶ τῇ εἰς ἐμὲ [λογε]ύσ[ει. ἔγρ]αψα ὑπὲρ [α]ὐτῶν [Αὐ]ρήλιος [. . . .]α̣ τη[. . . .]νου ἐρω[τηθείς. Αὐ]ρήλιος Δ̣[. .]ο σ[. . . . .]σ̣απ̣π̣ . [. . . μαρτυ]ρῶ. Αὐρήλιος . [. . . . . . . Ἀ]μμω[νίου μαρτ]υρῶ.*

3. l. Φαῶφι. 16. ϊουλιων Pap. 34. l. τέθειμαι.

2. Οὐαλεριανοῦ: though Valerian had been a prisoner in Persia since 260, his name is here still retained in the date.

5.]μεριδος: probably the latter part of a proper name, as μερίδες are not heard of outside the Fayoum, where they corresponded to the τοπαρχίαι of other districts. That the Oasis was divided into τοπαρχίαι we know from lxxvii. 2.

17. The word ὑδρεύματος has apparently to be understood again with Τμ[άρ]σιος . . . καὶ Ψ[ε]νπνούθου: that there were at any rate two ὑδρεύματα becomes clear in line 27. The name Τμάρσις occurs in lxviii. 2.

20. χ̊ before the beginning of the line seems to refer to χρηματισμῷ.

22. τριετηρίδος: there is nothing to show when this period of three years commenced or to what it referred.

29. πλήρη[ς]: cf. lxxv. 8; B. U. 13. 7, 81. 27, &c.

32. The document being only a copy of the original (cf. ἀντίγραφον ἐκ τῶν δημοσίων, lines 1 and 3), the signatures are all written by the first hand.

LXX. 269 A.D. *From the Great Oasis. Brit. Mus. Pap.* DCCX. $6\frac{1}{2} \times 6\frac{1}{2}$ *in.*

Copy of lxviii with a few slight variations, made for Aurelius Petechon twenty-two years later.

Ἔτους τρίτου Αὐτοκράτορ[ος Καίσ]αρος Γ[αίου Α]ὐρηλίου [Οὐαβαλλάθου . . . .
καὶ ἔτους β″ Αὐτοκράτορ[ος Καίσ]αρος Μάρ[κου] Αὐρηλίου [Κλαυδίου . . . .
Εὐσεβῶν Εὐτυχῶν Σεβαστῶν Μεσορὴ κγ ἐκτὸς τῶ[ν προα]στίω[ν. Αὐρήλιος
Πετεχῶν [υἱ]ὸς Τμάρσι[ος νεκρ]οτάφος ἀ[πὸ Κ]ύσεως α[. . . .]ειν διὰ [συστ]α[τ]ι[κοῦ
χρηματισμοῦ τὴν γεν[ομέ]νην αὐτῷ [χ]άριν ἧς ἐ[στὶν ἀν]τίγραφ[ον. Π]ετόσιρις
Πετοσίριος νεκροτάφος [τῆ]ς Ἰβιτῶν [πόλε]ως Πε[τεχῶ]ντι υἱῷ Τ[μάρ]σιος
νεκροτάφῳ ἀπὸ Κύσεως χαίρειν. ὁμολογῶ χαρί[ζεσθαι] σοὶ χάριτ[ι ἀ]ναφεραί-
τῳ καὶ ἀμετανοήτῳ εὐνοίας ἕνεκεν [κ]αὶ ἧς ἐνέ[δειξα]ς εἰς ἐμ[ὲ ἀ]πὸ τῆς
ὑπαρχούσης μοι κηδείας νεκροταφικῆς ἐν Κύ[σει μετ]ὰ καὶ τῶν κωμῶν
τῆς αὐτῆς Κύσεως μ[έ]ρ[ο]ς τέταρτον ἀπὸ τοῦ νῦν [μεχρὶ] παντός· καὶ οὐ-

κ ἐξέσται μοι οὔτε ἄλλῳ τ[ινὶ] τῶν ἐμῶν μετελθε[ῖν σε π]ερὶ τῆσδ[ε τ]ῆς δό-
σεως διὰ τὸ οὕτως μοι δεδ[ό]χ[θαι]. ἡ δὲ χάρις αὕτη ἁπ[λῆ γραφ]εῖσα κυρία ἔστω
καὶ βεβαία ὡς ἐν δημοσίῳ κατακεχωρισμένη, [καὶ ἐ]περωτηθεὶς
ὡμολόγησα ἐπὶ τοῦ διε[ληλ]υθότος πέμπτου ἔτους [Μάρκω]ν Ἰουλ[ίω]ν
Χοίακ. Αὐρήλιος Κλαύδιος Ψεναμμούνιος π[αρανέγν]ων. Π[ετό]σιρις
ὁ προκείμενος ἐχαρισάμην ὡς πρόκειται [καὶ ἐπ]ερωτη[θεὶς ὡμο-
λόγησα. ἔγραψα ὑπὲρ αὐ[τ]οῦ Αὐρήλιος Φιλεῖνος [ὁ καὶ Θε]όγνωσ[τος] ἐρω-
τηθείς. Αὐρήλιος Φιλοσάραπις Ἀπολλ[ω]νίου μαρ[τυρῶ]. Αὐρήλιος [Ἀμ]μώ-
νιος Ψάϊτος μαρτυρῶ (2nd hand.) πρὸς τοῦτο τὸ χειρόγ[ρα]φον ᾧ εὐ[δ]οκῶν
ὁ προκείμενος προσφωνεῖ καὶ ἐπερωτηθε[ὶς] ὡμολόγησεν.

3rd hand.

Πετεχῶν υἱὸς Τμάρσιος ὁ προκείμεν[ο]ς ἀπήνεγκα ὡς
πρόκειται. ἔγραψα ὑπὲρ αὐτοῦ Αὐρήλιος [Ἀ]μοῦνις Νοεί-
ριος ἐρωτηθείς.

1st hand.

Αὐρήλιος Ἰσοκράτης Μάγνου χρηματιστὴς κ[εχ]ρηματικα.

On the *verso*

Πετ]οσίριος
Πετ]εχῶντι ἀπόκτη(σις).

3. l. προαστείων. 6. ἴβιτων Pap. 7. l. ἀναφαιρέτῳ. 8. om. καί before ἧς. The insertion of it was no doubt due to the repetition of καὶ ἀμετανοήτῳ in the original, lxviii.

3. ἐκτὸς τῶν προαστείων: the phrase also occurs in lxxi. col. 1. 2, and twice in the Kusis papyri published by Professor Sayce (*l. c.* pp. 301–2), always in connexion with the making of ἀντίγραφα; it probably refers to the position of the local archives.

4. α[. . . .]ειν: possibly ἀποφέρειν, if ἀπήνεγκα is right in line 21. The word in any case seems to be an infinitive.

LXXI. 244–248 A.D. *From the Great Oasis.*
Brit. Mus. Pap. DCCXI. 7 × 15½ *in.*

Deed by which Petosiris and Petechon, νεκροτάφοι of Hibis, authorize Aurelius Marianus of Kusis to make public before the ἀρχιδικαστής at Alexandria a cession of property to themselves and others by their father Petechon. This proceeding seems analogous to what we understand by proving a will, to which indeed this so-called χάρις bears a strong resemblance. If the title and the formulae common to this document and to lxviii and other examples not yet published prevent our treating lxxi as generically different from the rest, there is at least a certain distinction to be drawn. Here not only is there a transference of the entire belongings of the cessor, but provision is made for the two daughters of Petechon, as well as for several other persons, besides the sons who are the parties chiefly interested. In the other cases there is only a partial alienation; and the principals do not concern themselves with clauses affecting other members of the family.

Col. I.

[῎Ετους . Αὐτοκρατόρων Καισάρων Μάρκων Ἰουλίων Φι]λ̣ίππω̣[ν
[Εὐσεβῶν Εὐτυχῶν Σεβαστῶν . . . . ἐκτὸς τῶ]ν προασ-
[τί]ων. Πετόσ[ιρις] Πετεχῶντος μητρὸς Σενανού[φιος] καὶ [Πετ]εχὼν
[ἀδ]ελφὸς μητ[ρὸς] Τιμούθιο[ς] νεκρο[τ]άφοι ἀ̣[πὸ] Ἰ[βι]τ̣ῶ̣ν [πόλε]ω̣ς
Κυσίτῃ Αὐρηλίῳ Μαριανῷ Νάχ̣τ̣ι̣[ο]ς. ἀποσυνεστή[σαμεν αὐτὸ]ν
καταπλέοντα εἰς Ἀλεξανδρίαν δημοσιῶσαι παρὰ τῷ ἀρ[χι]δικαστῇ
χ[ι]ρόγραφον χάριτος γενομένης αὐτοῖς, ἧς [ἐσ]τὶν ἀντίγραφον.
Πετεχὼν Πετοσίριος Κατθμέρσιος μητρὸ[ς .]συ[.]αταρίας νεκρο-
τάφης ἀπὸ Ἰβ[ι]τῶν πόλεως Πετοσίριος Πετεχῶντος μητρὸς Σενα-
νούφιος καὶ Π[ετ]εχῶντι ἀδε[λ]φῷ μητρὸς [Τ]ιμούθιος ἀπὸ τῆς αὐτῆς
υἱοῖς μου χαίρειν. ὁμολογῶ χαρίζεσθαι ὑμῖν χάριτι αἰωνίᾳ καὶ ἀνα-
φαιρέτῳ εὐνοίας χάριν καὶ φιλοστοργίας ἀπὸ τοῦ νῦν μεχρὶ παντὸς
ἐξ ἴσου μέρους πάντα τὰ ὑπάρχοντά μου τ[ά]δ', ἐλθόντα εἰς ἐμὲ

ἀπὸ κληρονομίας τοῦ πατρὸς καὶ ἀπὸ δικαία[ς] ὠνῆς ἤτοι μέρεσι ὑδρευ-
μάτων ἢ κυνηγικοῖς τόποις καὶ μέρεσι κη[δεί]ας νεκροταφικῆς ἐν Ἴβι
καὶ ἐν ταῖς περὴ κώμαις πάσαις ὁμοίως κ[αὶ ἐ]ν Πούσι καὶ ἐν ταῖς περὴ
κώμαις πάσαι[ς μετὰ] τῆς Κύ[σ]εως καὶ [. . . . . .]μου καταμένουσι ἐν τῷ̣
. . . . . κ̣α̣ὶ . [. . . . .] . . σια . ποδ . . [. . . . .]ω . . . . [. .] . . . [ἄλ]λ̣α̣ς
[(15 letters) ἔλ]αβε̣ν̣ κ[.] . . . ωπ[. . . . .] . ο̣νην μίαν [. . . . .
[(16 letters) τ]αῦτα πάντα τὰ πρ[οκί]μενα . [. .]α τιμ̣ο . . . [. . .] σι .
[(16 letters) ὡς] πρόκ[ι]ται. ἔτι δὲ . [. . .] ε̣μ̣ε [. .] δύο δ̣ὲ τοῦ ἀ̣νδρὸ̣[ς
[(17 letters) λ]εγομένο̣υ̣ ἐπι[. . . .]ω̣ο̣[. . .]μένας ὑπ' ἐμοῦ
[(18 letters)]παρε̣ν̣ . [.]σο̣υ̣ . [.]εμ̣[. . . .] Τιμούθιο̣ς Π̣ετε-
[χῶντ (14 letters)] τοῖς [. . . .]σι . . . τ̣ισ̣ . . νσ . [. . . .] . . [τ]ῷ̣ Πετ[ο-σ]ί̣ρ̣ι . [.
[(16 letters) Τι]μούθι[ο]ς δ̣[.] ἐ̣μ̣οῦ τ̣ι̣μ̣ο̣υ̣μ̣[. . .]νωχα . πολυδρί̣α̣ν̣
[(18 letters)] . αι . . [ ]σ̣α̣μεν απ[.] . Αὐρη̣λ̣ί̣ας Λυκοδώρας Νεμε-
[(?)σίωνος (12 letters)] . σεν . [. . .]οδιας σ . . μ . . ἅσπερ ἀπεσχηκέναι
[(18 letters)] μετὰ συμβίου Ψε . . ενας Ἀμμωνίου ἀνδρὸς
[(18 letters)]ειτ[. . . .] . ὑποβ . . . . δ[ημ]οσίῳ χρηματισμῷ̣
[(18 letters)]εου Ἀλ[ε]ξ̣άνδρο̣υ̣ . μμιορ[. .] . ειν ἡμίσους ὑδρεύ-
[ματος (13 letters)] . τμο[. . . . .] . . . ε̣ν̣[.] . α . ως
[(18 letters)] . εντο[. . . . .] . . . ει πᾶσι
[(18 letters)]απις ασ[. . . . .] μ̣ί̣α̣ς [. . .]ι̣
[(18 letters)]ε[.]υ . . [. . . . .
. . . .

Col. 2.

[(23 letters)]τ̣ι̣σ̣τ̣[(24 letters) Πετο-]
σίρι καὶ Πετε[χῶν]τι ἐπικαλῖν ταῖς ἀδελ[φαῖ]ς Ταχ[. . . .]ν̣ καὶ Ἰσιδώραν

περὶ ὑπηρεσίας νεκροταφικῆς οἰκιῶν . [. . .]ρων ἐ[ν τῇ αὐ]τῇ Ἴβι μι[ᾶ]ς μὲν Ἀπολλωνίῳ Ἀμμωνίῳ πρεσβυτέρου ἑτέρα[ς] δὲ Πλουτοσύν[ο]υ Ερο . . . σ[. .] . χηνε καὶ ἄλλοι δύο Τι . [.]μένου Α[. . . . . .]νευε καὶ τοῦ ἀδελφοῦ αὐτοῦ Ἐντβελωκατῶ, διὰ τὸ οὕτως μο[ι] δεδόχθαι. προσομολογοῦσιν δὲ καὶ οἱ προκίμενοι υἱοὶ Πετόσιρι κ[αὶ] Πετεχὼν εὐδοκεῖν πᾶσι τοῖς ἐνκεγραμμένοις καὶ μὴ μετελεύσεσθαι αὐτοὺς περὶ μηδενὸς ἁπλῶς, μηδὲ ἐξέστω ἡμῖν προσενεγκῖν γράμματα ἐξ ὀνόματος τοῦ πατρὸς ἡμῶν κατὰ τῶν ὑπαρχόντων. ἐὰν δέ τις ἐξ ἡμῶν ἐπενέγκῃ, τοῦτο ἄκηρον εἶναι καὶ ἐκβόλημον καὶ μηδεμίαν ἰσχὺν ἔχιν, διὰ τὸ ἐπὶ το[ύ]τοις κυνηγεσῖσθαι. ἡ χάρις κυρία ἥτις δισσὴ γραφῖσα ἔστω βεβέα ὡς ἐν δημοσ[ίῳ] κατακεχωρισμένη, καὶ ἐπερωτηθέντες ἀνθωμολογήσαμεν περὶ τ[ο]ῦ ταῦθ' οὕτως ὀρθῶς καὶ καλῶς γεγηνῆσθαι. ἔγραψα τὸ σῶμα Αὐρήλιος Βασιλίδης ὁ καὶ Σαραπιόδωρος ἐρωτηθείς, ἔτους δευ[τέ]ρου Θὼθ ιβ. Αὐρήλιος Ἀμμώνιος Ἀλεξάνδρου παρανέγνων. Πετεχὼν Πετοσίριος ὁ προκίμενος τέθ[ει]με τὴν προκιμένην χάριτα ἐφ' [ο]ἷ[ς] περιέχει πᾶσι. ἔγρ[αψα ὑ]πὲρ αὐτοῦ Αὐρήλιος Ἱέραξ Διονυσίδ[ο]υ ἐρωτηθείς. Πετόσιρις Πετεχῶντος ὁ προκίμενος εὐδοκῶ καθὼς πρόκιται. ἔγραψα ὑπὲρ αὐτοῦ Αὐρήλιος Ψενπλαεὺς Οὐακβρικίου ἐρωτηθείς. Πετεχὼν Πετεχῶντος ὁ προκίμενος εὐδοκῶ καθὼ[ς] πρόκιται. ἔγραψα ὑπὲρ αὐτοῦ Αὐρήλιος Πετεχὼν Ψάιτος ἐρωτηθείς. Αὐρήλιος Πλουτογένης μαρτυρῶ. Αὐρήλιος Ἀπίων Σαραπίων Σαραπίων [μα]ρτυρῶ. ὅπερ χειρόγραφον μοναχὸν αὐτῷ ἀναδεδωκέναι πρὸς δημοσίωσιν δημοσιώσας ἐνόπιν αὐτοῖς τὴν συνήθη δημοσίωσιν αὐτοῦ πεπληρωμένου τοῦ συμπεφωμημένου ἐφοτίου καὶ τέλους προσφω[ν]εῖ ἀποσυσταθεὶς εὐδοκεῖν, καὶ ἐπερωτηθέντες ὡμολόγησαν. Αὐρήλιος Εὐφράτης ἀπελεύθερος παρανέγνων. Πετόσιρις καὶ Πετεχὼν οἱ προ-

κίμενοι ἀποσυνεστήσαμεν ὡς πρόκιται. ἔγραψα ὑπὲρ αὐτῶν
Αὐ[ρήλιο]ς
Ἀνουβᾶς ὁ καὶ Πρω[. . . .]ς ἐρωθείς. Αὐρήλιος [. . .]ου εὐδοκ[ῶ].
Ἄσιος ὁ [καὶ . . .
[. .]ς ε[ὐ]δοκῶ τῷδ[ε τῷ]δε συσ[τ]ατικῷ αὐ[τῶν δ]ημοσίῳ [.]νασ[. . . . .
[. . . . . . .] . . . ος [. . . . . χ]ρημ[ατισμῷ . . . .
. . . .

Col. 1. 9. l. Πετοσίρι. 16. l. περί, i. e. περικειμέναις.
Col. 2. 2. l. Ἰσιδώρα. 4. l. Ἀπολλωνίου Ἀμμωνίου. 7. l. Πετόσιρις. 8. l. ἐγγεγραμμένοις. 11. l. ἄκυρον . . ἐκβόλιμον. 13. l. βεβαία. 15. l. γεγενῆσθαι. 18. l. τέθειμαι. 21. l. Οὐαβρικίου. 24. l. Σαραπίωνος Σαραπίωνος (?). 26. l. ἐνώπιον αὐτῶν. 27. l. ἐφοδίου. 31. l. ἐρωτηθείς. 32. l. τῷ for second τῷ]δε.

Col. 1. 2. ἐκτὸς τῶν προαστείων: cf. note on lxx. 3.

5–6. ἀποσυνεστήσαμεν, κ.τ.λ.: cf. Professor Sayce's papyri, *l. c.* pp. 301, 302, where the same formula is used. But for these parallels there might perhaps have been some doubt about the reading ἀρ[χι]δικαστῇ, as there is room for four letters in the lacuna. This however is due to a flaw in the surface of the papyrus; similarly [Πετ] does not fill the corresponding space in line 3, nor [σαμεν αὐτο] that in line 5. The passage forms an interesting parallel to B. U. 5. ii. 11 ff., where certain litigants from Arsinoe appear carrying their suit before the δικαιοδότης at Alexandria. That papyrus was the foundation of Professor Wilcken's argument against Marquardt (*Observationes ad Hist. Aeg. Prov. Rom.* p. 8 ff.) that the judicial authority of the *Juridicus Alexandriae* extended in certain cases over the whole of Egypt, while the ἀρχιδικαστής was a purely local official of Alexandria. This view of the functions of the ἀρχιδικαστής in the Roman period seems to be a natural deduction from Strabo p. 797, though Strabo's inclusion of this official among the ἐπιχώριοι ἄρχοντες κατὰ πόλιν does not necessarily limit him to merely municipal duties. That he was not so limited, in the third century A. D. at any rate, the Kusis papyri give sufficient proof. Whether these far-reaching powers in cases of transference of property were a survival or an innovation the data are perhaps as yet insufficient to determine. But unless the ἀρχιδικαστής here can be identified with the δικαιοδότης, the old hypothesis against which Mommsen (*Provinces*, ii. p. 247, note) and Wilcken (*l. c.*) protest, of the connexion between Strabo's ἀρχιδικαστής and the official of the same name described by Diodorus (i. 75), becomes at least a tenable one.

14. ἤτοι μέρεσι: the construction is peculiar; either ἐν must be supplied or μέρη &c. read.

Col. 2. 9. ἡμῖν: a common change from the 3rd to the 1st person.

12. κυνηγεσεῖσθαι: cf. col. 1. 15 κυνηγικοῖς τόποις. The choice of the word is strange, as these τόποι were only one item in the property. But the reason is probably lost with the latter part of col. 1.

15. τὸ σῶμα: the 'body' of the document as opposed to the signatures.

25. The construction is difficult whether *ἀναδεδωκέναι*, which suits the vestiges better, or *ἀναδέδωκε καί* be read. If the former is adopted, Aurelius Marianus, *ὁ ἀποσυσταθείς*, is the principal subject, and *αὐτῷ* and *αὐτοῦ* refer to him. *Πετεχῶντα* must then be understood before *ἀναδεδωκέναι*, with which *πρὸς δημοσίωσιν* is closely connected, there being a contrast intended between this *δημοσίωσις* at Alexandria and the *συνήθης δημοσίωσις* which took place '*ἐνόπιν αὐτοῖς*.' The infinitive *ἀναδεδωκέναι* depends on *προσφωνεῖν εὐδοκεῖ*. If *ἀναδέδωκε καί* be read, Petechon is the subject of *ἀναδέδωκε*, and Marianus of *προσφωνεῖ*. The phrase *πρὸς δημοσίωσιν δημοσιώσας . . . δημοσίωσιν* then becomes merely pleonastic.

ἐφοδίου: money for the journey to Alexandria and back.

LXXII. 290–304 A.D. *From the Great Oasis.*

Brit. Mus. Pap. DCCXII. 10 × 5¾ *in.*

Acknowledgement by Aurelius Souris, an inhabitant of Kusis, that he had received from Aurelius Psentphthous a loan of 2 talents. The papyrus is dated in the consulship of Diocletian and Maximian, the numbers of the consulates being lost. It may therefore belong to any one of the years 290, 293, 299, 303, 304.

Αὐρήλιος Σοῦρις Πετεχῶντος μη[τρ]ὸς Τβήκ[ιο]ς ἀπὸ κώμης Κύσεως τῆς Ἱβιτῶν πόλεως ὡς (ἐτῶν) μη οὐλὴ ἐπὶ τοῦ ἀριστ(εροῦ) ποδὸς Αὐρηλίῳ Ψεντφθο[ῦ]τι Πετενσφώτου μητρὸς Σευρίσριος ἐξωπυλίτῃ Διοσπό[λ(εως)] καταμένοντι ἐν ν̣εκρ(οπόλει ?) Ἀπτύτεως χαίρειν. ὁμολογῶ ἠριθμῆσθαι παρὰ σοῦ εἰς ἰδίαν μου χρείαν ἀργυρίου Σεβαστῶν νομίσματος τάλαντα δύο, γί(νεται) ʅ β, ἅπερ σοι ἀποδώσω σὺν τοῖς ἐπισυναχθεῖσι τόκοις ἄχρι ἀποδόσεως. εἰ δὲ μὴ ἀποδῶ, ἐξέσται σοι χρήσασθαι κατὰ παντοίας μου εὐπορείας. τὸ γράμμα κύριον, καὶ ἐπερ(ωτηθεὶς) ὡμολ(όγησα).

ὑπατείας τῶ[ν] δε[σ]ποτῶν ἡμῶν Διοκλητιανοῦ πατρὸς Αὐ[γούστων τὸ .] καὶ Γαλερίου Οὐαλερίου Μαξιμιανοῦ Αὐγο[ύστου τὸ .] τῇ πρὸ ιζ' Καλενδῶν Μαρτίων. Αὐρ[ήλι]ος Σοῦρις ὁ προκ(είμενος) ἔσχον τὰ πρ[ο]κ(είμενα) τάλαντα δύο καὶ ἀποδώσω σὺν τόκοις ὡ̣(ς πρόκειται ?).

Αὐρήλιο[ς] Φιλήμων Ἀγαθοῦ Δαίμ(ονος) ἔγραψα ὑ(πὲρ) αὐ(τοῦ) γράμ-
(ματα)
μὴ εἰδότος.

On the *verso*

π(αρὰ) Ψεντφοῦτος.

2. τῆς Ἰβιτῶν πόλεως: the metropolis of the nome is put instead of the nome itself; cf. lxxviii. 3. For this identification in Roman times of the Oasis with its capital, cf. Böcking's note in his edition of the *Not. Dign.* I. p. 328.

4. ἐξωπυλίτῃ: cf. B. U. 34. col. 2. 21, *et al.* The term perhaps signifies a guard or member of a garrison. For ἐξώπυλον in the sense of an outlying fort *v.* Ducange. Diospolis here is probably Diospolis Parva (Hôu near Farshût), one of the starting-points in the Nile Valley for caravans going to the Oasis.

7. Σεβαστῶν νομίσματος: i.e. money coined in the current reign (cf. lxxv. 6), as contrasted with the coinage of the previous reigns, the παλαιαὶ δραχμαί of lxxvii; cf. lxxiv. 9 ἀργυρίου καινοῦ.

12. πατρὸς Αὐγούστων: cf. lxxv. 18.

15. The scribe seems to have omitted ὡς πρόκειται in first writing the document, and then, as there was not enough space to insert it, to have rapidly written ω followed by a mark of abbreviation.

LXXIII. *Late third century* A.D. *From the Great Oasis.* *Brit. Mus. Pap.* DCCXIII. $8\frac{1}{2} \times 3\frac{1}{4}$ *in.*

Letter from Psenosiris, a presbyter, to Apollo, also a presbyter, informing him that the νεκροτάφοι had brought a 'πολιτική,' who had been sent to the Oasis by the authorities, and that he had handed her over to the keeping of the 'good men and true' of the νεκροτάφοι, pending the arrival of her son Neilus. The concluding sentence is obscure owing to a lacuna. This document, written probably in the reign of Diocletian, contains one of the earliest mentions of Christians in an Egyptian papyrus.

Ψενοσίρι πρεσβ[υτέ]ρῳ Ἀπόλλωνι
πρεσβυτέρῳ ἀγαπητῷ ἀδελφῷ
ἐν Κ(υρί)ῳ χαίρειν.
πρὸ τῶν ὅλων πολλά σε ἀσπάζ-
ομαι καὶ τοὺς παρὰ σοὶ πάντας
ἀ[δ]ελφοὺς ἐν Θ(ε)ῷ. γινώσκειν

σε θέλω, ἀδελφέ, ὅτι οἱ νεκροτάφοι ἐνηνόχασιν ἐνθάδε εἰς τὸ ἔσω τὴν πολιτικὴν τὴν πεμφθεῖσαν εἰς ὄασιν ὑπὸ τῆς ἡγεμονίας, καὶ ταύτην παραδέδωκα τοῖς καλοῖς καὶ πιστοῖς ἐξ αὐτῶν τῶν νεκροτάφων εἰς τήρησιν ἔστ' ἂν ἔλθῃ ὁ υἱὸς αὐτῆς Νεῖλος, καὶ ὅταν ἔλθῃ σὺν Θεῷ μαρτυρήσι σοι περὶ ὧν αὐτὴν πεποιήκασιν δι . λω[.]ο . . . . . ι [.]κυ̣ . καὶ [. .] περὶ ὧν θέλεις ἐνταῦθα ἡδέως ποιοῦντι.

ἐρρῶσθαί σε εὔχομαι
ἐν Κ(υρί)ῳ̣ Θ(ε)ῷ̣.

On the *verso*

Ἀπόλλωνι × *παρὰ Ψενοσίριο[ς]*
πρεσβυτέρῳ̣ × *πρεσβυτέρου ἐν Κ(υρί)ῳ̣.*

1. l. Ψενόσιρις πρεσβύτερος. 3. $\overline{κω}$ Pap. 6. $\overline{θω}$ Pap.; cf. 22 and 24.

1. πρεσβυτέρῳ: cf. the πρεσβύτεροι τῆς ἐκκλησίας in the curious papyrus, *Gr. Pap.* I. liii.

9. τὴν πολιτικήν: for πολιτική in the sense πόρνη cf. Theoph. *Cont.* 430.

10. As the Oasis was used from early times as a place of banishment, πεμφθεῖσαν probably means 'banished.'

LXXIV. 302 A.D. *From the Great Oasis. Brit. Mus. Pap.* DCCXIV. 8¾ × 6¼ *in.*

Contract between Aurelius Heron, a cavalry soldier of the *promoti secundi* of the Legio II Trajana, which was stationed at Tentyra (Denderah) under the command of Macrobius, and Aurelius Apias, an inhabitant of Kusis, for the sale of a camel. The price, 9 talents

of silver in the newly coined money of Diocletian, seems exorbitant, but all prices had become enormous at this period owing to the debased condition of the coinage. Diocletian's edict *de pretiis rerum venalium* was an attempt to remedy this state of affairs.

Αὐρήλιος [Ἥρ]ων Κάστορος [σ]τρατιώτης ἱππεὺς προμωτῶν
σεκούντων ἀπὸ λεγεῶνος β Τραϊανῆς διακιμένης
ἐν Τεντύρῃ ὑπὸ Μακρόβιον [πρ]αιπόσιτον Αὐρηλίῳ
Ἀπίᾳ Νωβανοῦ ἐξαπυλί[τ]ῃ ἀπὸ κώμης Κύσιος
τοῦ Ἱβίτου [ν]ομοῦ χαίρειν.
ὁμολογῶ πε[π]ρακέναι σοι [ἐν Τε]ντύρῃ κάμηλον
θήλειαν λευ[κό]χρωμον [ἐν τῷ ἐν]εστῶτι ιη (ἔτει) καὶ ιζ καὶ η
τιμῆς τῆς π[ρὸς] ἀλλήλους [συμπ]εφωνημένης ἀργυρίου
καινοῦ Σεβα[στῶ]ν νομίσμ[ατος] τάλαντα ἔννεα,
ϒ θ, ἅπ[ερ αὐτ]όθι ἀπέσχο[ν π]αρὰ σοῦ ἀριθμῷ πλήρη
ἐφ' οὗ καὶ συν[εστά]θην, καὶ εἶναι [π]ερὶ σὲ τὸν ὠνούμενον,
κράτησιν κυρ[ίαν] καὶ δεσποτεία[ν] ἀναφαίρετον ἀπὸ τοῦ νῦν
ἐπὶ τὸν ἀεὶ χρό[νον], χρώμενο[ν καὶ] οἰκονομοῦντα περὶ
αὐτὴν καθ' ὃν [ἂν] αἱρῇ τρόπον, [κ]αὶ τοὺς μετὰ σὲ παραλημψο-
μένους πάντ[ας. β]εβαιώσω σοι [τήν]δε τὴν πρᾶ[σ]ιν πάσῃ
βεβαιώσει α[. . .]τῃ τοῦ δι[. . . .]μενου[. . . .]ις ἐμοῦ
ὀνόματος ηκ[. . .]ανι . α . [. . . .] παντὶ καιρῷ [ἀ]νυπερθέτων.
ἡ δὲ πρᾶσις αὕ[τη ἁ]πλῆ γραφεῖσ[α] κυρία ἔσται κ[αὶ]
βεβαία, καὶ ἐπε[ρω(τηθεὶς)] ὡμολόγησα.
(ἔτους) ιη (ἔτους) καὶ ιζ' [καὶ η] τῶν κυρίων ἡμῶν Διοκλητι[α]νοῦ
καὶ Μαξιμιαν[οῦ Σε]βαστῶν καὶ Κ[ωνσ]ταντίου καὶ Μ[αξι]μιανοῦ
τῶν ἐπιφανε[στάτω]ν Καισάρων [Φαρ]μοῦθι λ̄.
Αὐρήλιος Ἥρ[ων] Κάστορ[ος ὁ] προκείμενος
στρατιώτ[ης π]έπρακ[α τὴ]ν προκειμέ-
νην κάμ[ηλο]ν καὶ ἀπ[έσχ]ον τὴν τιμὴν
ὡς πρόκει[ται].

1. *προμωτῶν*: *ων* corr. from *ου*. 4. l. *ἐξωπυλίτῃ*. *κυσιος* corr. from *κυσις*. 5. *ϊβιτου* Pap. 7. *λευ* corr. from *πυρ*. 20. om. second (*ἔτους*). 24. an erased letter between *ω* and *τ* of *στρατιωτης*. *προ* is corrected.

1. The terms *promoti* and *secundi* as applied to *equites* are not found together in the *Notitia Dignitatum*; perhaps the *equites promoti secundi* are the same as the *equites promoti juniores* mentioned in *Not. Dig.* (ed. Böcking) I. 19, II. 32.

3. Τεντύρῃ: Τέντυρα is usually a neuter plural. For a similar laxity in the declension of a place-name cf. xlvi, where Κερχεσοῦχα is feminine in line 4 and neuter in line 9.

4. ἐξαπυλίτῃ: cf. lxxii. 4, note.

C Pap Gr 1, 40 =

LXXV. 305 A.D. *From the Great Oasis.* *Brit. Mus. Pap.* DCCXV. 10½ × 5 *in.*

Acknowledgement by Tapaous, a νεκροτάφη of the city of Month, that she had received from Kasianus son of Kasianus, νεκροτάφος of the toparchy of Kusis, 20 talents as payment for her food and clothing during the period in which she had served as one of four nurses in Kasianus' household. The payment was apparently made in two instalments.

The papyrus is dated January 6 in the tenth consulship of Diocletian and the ninth of Maximian. As a matter of fact the last year in which these emperors were consuls was 304, for the ninth and eighth time respectively, and they abdicated in May 305, for which year the consuls were Constantius and Galerius. The explanation is that the news of the change had not yet reached the Oasis, and so the consuls of 304 were supposed to be still in office.

Ταπ'αοῦς Πια[οῦτ]ο[ς] νεκροτάφη Μωθ[ει-
τῶν π[όλεως] Κ̣ι̣[σια]ν̣[ῷ] Κασινὸς νεκροτάφου
τοπαρχ[ία]ς Κ[ύσεω]ς χαίρειν. ὁμολογῶ τετρο-
φευκέν[αι] σοι τὸ τέταρτον μέρος τῆς δου-
λίας. ἔσχον [ἀ]πὸ σοῦ τὰ τροφῖα καὶ τὸν ἡμα-
τισμὸν ἀργυρίου Σεβαστῶν νομίσματος ἐν
ν[ο]ύμο[ι]ς τάλαντα εἴκοσιν, ἃ πλήρωσέν μοι
π[ρ]ὸ ᾱ καλενδῶν Ὀκτωβρίων πλήρης
ἀρχῇ, πάλι[ν] (π)ρὸ ῑ[.] καλενδῶν Ὀκτωβρίων
κατ̣ὰ̣ βεβα[ίωσιν] . ι[. .] α̣[. . τ]ὰ τροφῖα καὶ
τὸν ἡματι[σμὸ]ν τ[οῦ τετά]ρτου μέρους
τῆς δουλί[ας . . . .]γησης κα[. .

α. ἡ ἀσφ[ά]λια [χειρό]γραφος [ἥ]δε ἐφ' ὑπογραφῆς τοῦ ὑπογρ[ά]φοντος κυρία ἔστω καὶ βεβαία ὡς ἔ[ν]νομος ὡς ἐν δημοσίῳ κατακειμένη, καὶ ἐπερωτηθεὶς ὡμολόγησα.

ὑπατείας τῶν δεσποτῶν ἡμῶν Διοκλη[τια]νοῦ πατρὸς Ἀγούστων τὸ ι' καὶ Γαλ[ερίου] Οὐαληρίου Μαξιμιανοῦ Ἀγούστου τὸ [θ'] πρὸ η ἰδῶν Ἰα[νο]υαρίων.

Ταπ'αοῦς Πιαοῦτος νεκροτάφη ἡ προκειμένη [Κασ]ιανὸς Κασιανὸς νεκροτάφου τῷ προκειμένῃ. ἔσχον ἀπὸ σοῦ τὰ τροφῖα καὶ τὸν ἡ[μ]ατισμὸν τοῦ τετάρτου μέρου[ς τ]ῆς δ[ο]υλίας ἀργυρίου Σεβαστῶν ἐν νούμοι[ς] τά[λαν]τα κ ὡς πρόκειται, καὶ ἐπερωτηθεῖσα ὡμολόγησα. ἔγραψα ὑπὲρ αὐτῆς γ[ράμ]ματα μὴ ἰδότος Αὐρήλιος Φιλοσάρ[απι]ς ἀπὸ Μωθειτῶν πόλεως.

2. l. Κασιανῷ Κασιανοῦ. 4 and 26. l. δουλείας. 5, 10 and 24. l. τροφεῖα καὶ ἱματισμόν. 7. l. νούμμοις . . . ἐπλήρωσεν. 10. κ of κατα corr. from ε. 13. l. ἀσφάλεια. 19. l. Αὐγούστων. 20. l. Αὐγούστου. 23. l. Κασιανῷ Κασιανοῦ τῷ προκειμένῳ. 24. τα corr. from α. 27. l. νούμμοις. 29. l. εἰδυίας.

4. The sense seems to require that δουλεία should be taken in its abstract meaning, and τὸ τέταρτον μέρος as an indirect accusative.

5. Cf. B. U. 297, where a nurse acknowledges that she had received τὰ τροφεῖα καὶ τὰ ἔλαια καὶ τὸν ἱματισμὸν καὶ τἆλλα ὅσα καθήκει δίδοσθαι τροφῷ τοῦ τῆς γαλακτοτροφίας διετοῦς χρόνου καὶ τιθηνήσεως μηνῶν ἕξ . . .

LXXVI. 305–306 A.D. *From the Great Oasis.*
Brit. Mus. Pap. DCCXVI. 6 × 5 *in.*

Marriage-contracts are not infrequently found among the Fayoum papyri of the Roman period. This papyrus however is the first example which has occurred of a deed of separation. In it Soul, or

Soulis, and Senpsais, both *νεκροτάφοι* from Kusis, since 'owing to some evil deity' they have renounced their wedded life, mutually agree to a formal divorce. The husband declares that he has received back everything that he had given to his wife, and that he will make no further claim either upon her person or effects, 'but it shall be lawful for her to depart and marry as she will.' The wife on her side acknowledges the repayment of her dowry and other presents made to her.

The date at the end is for the most part lost, but enough is preserved to show that the papyrus was written in the fourteenth year of the Augusti, Constantius (Chlorus) and (Galerius) Maximianus, and the second year of the Caesars, Maximinus (Daza) and Severus.

. . . . ς Σοῦλις νεκροτάφος τοπαρχίας Κύσε[ως Σένψαϊς θυγατρὸς Ψάϊτος ἐκ μητρὸς Τεοῦς νεκροταφὶς ἀπὸ τῆς αὐτῆς χαίρειν. ἐπὶ ἐκ τινὸς πονηροῦ δαίμονος συνέβη αὐτοὺς ἀποζεῦχθαι ἀλλήλων τὴν κοινὴν αὐτῶν συνβίωσιν, ἐντεῦθεν ὁμολογῶ ὁ μὲν ὁ προκείμενος Σοῦλ', πεπληρωμένος πάντων τῶν παραδοθέντων αὐτῇ [π]αρ' [ἐμοῦ οἱῳδήποτε τρόπῳ εἰδῶν, ἀποπέμπεσθαι αὐτὴ[ν καὶ μηκέτι μετ'ελεύσεσθαι μηδὲ περὶ συμβιώ[σεως μητὲ περὶ ἕδ̣ν̣ου, ἀλλ' ἐξεῖναι αὐτῇ ἀποστῆ[ναι καὶ γαμηθῆναι ὡς ἂν βουληθῇ· ἡ δὲ προκειμ[ένη Σένψαις πεπληρῶσθαι παρ' αὐτοῦ τοῦ προκει[μένου Σοῦλ' πάντων τῶν ἐπιδοθέντων αὐ[τῇ εἰς λόγον πρ[οι]κὸς ἅμα̣ [τ]ε̣ ἄ̣λ̣λ̣ω̣ν̣ [. . .]ων σ̣[. . . . . αὐτῆς σκευῶν καὶ ἄλλῳ οἱῳδήποτε τ[ρόπῳ· καὶ μὴ μετ'ελεύσεσθαι ἀλλήλους [ἐντεῦθεν περὶ μηδενὸς ἁπαξαπλῶς ἐ[γγράφου ἀγράφου παντὸς πράγματος τὸ σύ[νολον, διὰ τὸ τελείαν ἀποζυγήν. ἡ ἀπο[ζυγὴ ἥδε δισσὴ γραφεῖσα ἐφ' ὑπογραφῆς κ[υρία ἔστω καὶ βεβαία ὡς ἐν δημοσί[ῳ κατακειμένη, καὶ ἐπερωτηθεὶς ὡμολ[όγησα.

(ἔτους) ιδ καὶ (ἔτους) β [τ]ῶν κυρίων ἡ[μῶν
[Κωνστ]α̣[ντίου] καὶ Μαξι[μια-
[νοῦ Αὐγούστων . . . .
. . . .

2. l. Σενψάιτι θυγατρί. 3. l. ἐπεί. 9. l. μήτε. 19. l. τελείαν εἶναι τὴν ἀποζ. 20. εφ' Pap.; cf. μετ'ελευσεσθαι in 9, and lxxviii. 26, &c.

1. The first word is not Αὐρήλιος nor does Σοῦλ occur, so that Σοῦλις appears to be a nominative, though Σοῦλ with an apostrophe after it is the form found in lines 6 and 13 and in B. U. 7. col. 2. 8.

10. The occurrence of the poetical word ἔδνα in a papyrus of this date is remarkable, but the vestiges of the second and third letters suit δν better than anything else.

14. Cf. the clause inserted in marriage-contracts to insure the repayment of the dowry in the case of a separation, e. g. *Corp. Pap. Rain.* xxvii. 16 sqq., xxviii. 6 sqq.

LXXVII. *Late third century or early fourth century* A.D. = WChr 1, 498
From the Great Oasis. *Brit. Mus. Pap.* DCCXVII.
$9\frac{1}{4} \times 4\frac{1}{4}$ *in.*

Letter addressed to Sarapion and Silvanus by Melas. The writer states that he had dispatched to them the body of their brother Phibion and paid the expenses of the carriage, amounting to 340 drachmae, and expresses surprise that instead of taking away their brother's body they had only carried off his effects. Melas thereupon requests them to repay various sums expended by him for medicine, wine, delicacies, and other items connected with the illness and death of Phibion, which, together with the sum paid for the transport, amounted in all to 520 drachmae. He concludes by giving directions for the adequate entertainment of the person who was bringing the body.

The fact that the drachmae mentioned are παλαιαί, i. e. prior to the new coinage of Diocletian (cf. lxxii. 7, note) shows that the letter cannot be earlier than his reign; the style of the handwriting proves that it is not much later.

[Μέλας . . . . .] Σαραπίωνι καὶ Σιλβανῷ
[. . . . . . χ]αίρειν. ἀπέστιλα ὑ̣μῖν

[διὰ τοῦ ν]εκροτάφου τὸ σῶμα τοῦ [ἀδελφοῦ] Φιβίωνος, καὶ ἐπλήρωσα [αὐ]τὸν [το]ὺς μισθοὺς τῆς παρακομιδῆς τοῦ σώματος ὄντας ἐν δραχμαῖς τριακοσίαις τεσσαράκοντα παλαιοῦ νομίσματος, καὶ θαυμάζω πάνυ [ὅτι] ἀλόγως ἀπέστητε μὴ ἄραντες [τὸ σ]ῶμα τοῦ ἀδελφοῦ ὑ̈μῶν, ἀλλὰ σ[υ]νλέξαντες ὅσα εἶχεν καὶ οὕτως ἀπέστητε. καὶ ἐκ τούτου ἔμαθον ὅτι οὐ χάριν τοῦ νεκροῦ ἀνήλθατε ἀλλὰ χάριν τῶν σκευῶν αὐτοῦ. φροντίσατε οὖν τὰ ἀναλωθέντα ἑτοιμάσαι. ἔστι δὲ τὰ ἀναλώματα

τιμ(ὴ) φαρμάκου παλ(αιαὶ) (δραχμαὶ) ξ,
τιμ(ὴ) οἴνου τῇ πρώτῃ ἡμέρᾳ χό(ες) β παλ(αιαὶ) (δραχμαὶ) λβ,
[ὑπ(ὲρ)] δαπάνης ἐν ψωμίοις καὶ προσφαγίοις (δραχμαὶ) ις,
[τ]ῷ νεκροτάφῳ εἰς τὸ ὄρος με[τ]ὰ τὸν γεγραμμένον μισθόν, χο(ῦν) ἕνα (δραχμαὶ) κ,
ἐλαίου χό(ες) β (δραχμαὶ) ιβ,
κρ[ι]θῆς (ἀρτάβη) α (δραχμαὶ) κ,
τιμ(ὴ) σινδόνος (δραχμαὶ) κ,
καὶ μισθοῦ ὡς πρόκ(ειται) (δραχμαὶ) τμ,
/ ἐπὶ τοῦ λ[όγο]υ τῆς ὅλης δα[πά]νης παλαιοῦ νομίσματος δραχμαὶ πεντακόσιαι εἴκοσι,
γί(νεται) 𐅵 φκ.

[π]ᾶν οὖν ποιήσετε ὑπηρετῆσαι τὸν μέλλοντα ἐνεγκ[εῖ]ν τὸ σῶμα

ἐν ψωμίοις καὶ [οἰ]ναρίῳ καὶ ἐλαίῳ
καὶ ὅσα δυνατὸν ὑ[μῖ]ν ἐστιν ἵνα μαρ-
τυρήσῃ μοι. μη[δ]ὲν δὲ δωλῆτε

At right angles along the left edge of the papyrus

]ων . . [. . . . .] μένων ἐν ἀργυρί[ῳ] διὰ τὸ ἐμὲ μ . . [. . . .] εν . [
]εδ . [. . . . . . .]π . [. . .]και [. . .]τα . [. . . . . .] . . . Παχὼν κη
]πι . . . . ὑμᾶς ε[. . . . . .] ἐρρῶσθ[αι ὑμᾶς εὔχομαι.

On the *verso*

Σαρ]απί[ωνι] καὶ ╳ *Μέλας χι( ).*
Σι]λβανῷ ἀδελφοῖς
Φιβίωνος

24. l. χο(ῦς) εἰς. 37. οσα corr. 38. l. δηλῶτε.

1. Μέλας: cf. line 42.
5. There seems to be a mixture of two constructions with ἐπλήρωσα.
22. εἰς τὸ ὄρος: after transporting the body, for which he was to receive 340 dr. (see lines 5–7), the νεκροτάφος was to have a chous of wine for taking it up to the desert to bury it.
41. The traces of letters before ὑμᾶς are inconsistent with ἀσπάζεται or ἐρρῶσθαι.

LXXVIII. 307 A.D. *From the Great Oasis. Brit. Mus. Pap.* DCCXVIII. 10 × 5 *in.* = M. Chr. 63

Petition addressed to Satrius Arrianus, prefect, by Syrus son of Petechon. The writer, who, as he says, had married a woman related to him and of free descent, complains that both wife and children had been forcibly carried off by a certain Tabes and her husband, who seems to have been a πρυτανεύς, and their two sons. The alleged justification for this act of violence was that the wife and children of Syrus were slaves, although, as he declares, not only were they born free, but his wife had brothers living who were free men. Not content with this, Tabes and her companions had assaulted and beaten Syrus when he

attempted to oppose them. He therefore asks that the offenders may be brought to trial, and his wife and children released from their illegal detention.

Σατρίῳ Ἀρριανῷ τῷ δι[καιο]τάτῳ ἡγεμόνι παρὰ
Σύρου Πετεχῶντος νεω[τέρου] ἐξωπυλίτου ἀπὸ τοπαρχί-
ας Κύσεως τῆς Ἱβιτῶν π[όλεως]. εἰσαγόμην ἐμαυτῷ γυ-
ναῖκα [ὁ]μόφυλον Τσεκ[. . ἐλ]ευθέραν ἐξ ἐλευθέρων
γονέων, ἐξ ἧς καὶ πεπαι[δοποίη]μαι. ἐπεὶ οὖν Τάβης θυγά-
τηρ Ἀμμωνίας ἐξωπυλ[ίτου καὶ .] . ις Δαλωὶ ὁ ταύτης ἀνὴρ
ἅμα Ψενήσει καὶ Στρά[τωνι υἱοῖ]ς αὐτῶν ἔργον ἀνάξι-
ον τῆ[ς] ἅπασι πρυτανε[ῦσι . . . . .] π̣αι̣δείας ἴδιον δὲ τῆς ἀπο-
νοία[ς α]ὐτῶν ἐνεαν[ίευσαν, καὶ τ]οὺς προκειμένους σύμ-
βιόν [τ]ε καὶ παῖδας ε[. . . . εἰς τ]ὴν ἑαυτῶν ἑσ[τ]ίαν
καθ' εἶρξαν, δούλιο[ν γένος? ἐλευ]θέροις προσάπτον-
τες, ὧν ἅπαν μὲν [πέφυκεν ἐλ]εύθερον ἐλεύθεροι
δὲ νῦν περίεισι συγγε[νεῖς ἀ]δελφοί, ἐμὲ δὲ ὅτι ἀντ' εἶ-
πον συλλάβονται, ἀ[ναξίαι]ς πληγαῖς ᾐκίσαντο,
ἀναγκαίως περὶ πο[λλοῦ] τὴν ὁρμὴν ποιούμενος
πρὸς τὸν σὸν μεγαλεῖ[ον, ἡγε̣]μὼν δέσποτα, τάδε μαρ-
τύρομαι, διαπεμφθήσ[εσθαι] τῷ σῷ μεγαλείῳ διὰ τοῦ
. . . [.] . νιος τοῦ καὶ ἐπι[τυχόντ]ος τοῦ βοηθοῦ αὐτοῦ
ἐμ[οὶ ὑ]π' αὐτῶν αἰκιζο[μένῳ] καὶ τυπτομένῳ, καὶ ἀξιῶ
[. . . . .]πι προειρημέν[ους μ]ου παῖδας τῆς παρανό-
[μου φυλα]κῆς ἀνεθῆνα[ι, τοὺς] δὲ ἀντιδίκους ἐφ' ἱκανοῖς
[. . . . .]ατίζοντα̣ς̣ δύν̣α̣μαι πρὸς
[. . . . .] αὐτοὺς θλειβομένους
[. . . . . .]ν̣ χρησαν[. . . . .]ης ἐπὶ τοῦ ἀχράντου σου
[δικαστη]ρίου κρισ[. . . . .]η τὴν καταφυγὴν ποι-
[ούμενος ἀ]ποδείξω [. . . . .]αντίας τήν τε κατ' ἐμοῦ
[. . . . . . .] καὶ τοῦ γεν[. . . . .]ν̣ παράνομον ἄνδρα
[. . . . . . .]ον. εὐτύχει.
[(Ἔτους) ιε] καὶ (ἔτους) γ'' καὶ [(ἔτους) β τ]ῶν κυρίων ἡμῶν
[Μαξιμι]ανοῦ καὶ Σεου[ήρου Σ]εβαστῶν καὶ

[Μαξιμι]νοῦ καὶ Κ[ωνσταντ]ίου τῶν
[ἐπιφαν]εστάτων Και[σάρων] Φαμενώθ.
[Σύρος] Πετεχῶν[τος ν]εωτέρου ἐξωπυ-
[λίτης ὁ] προκείμ[ενος ἐ]πιδέδωκα. ἔγραψα
[ὑπὲρ] αὐτοῦ γράμ[ματα] μὴ εἰδότος Αὐρήλιος
[. . . . .]ειος ὁ κα[ὶ . . . .]ε.

3. ιβειτων Pap. 16. l. τὸ . . . ἡγεμόν. 26. κατ̓ Pap.; cf. 11. καθ᾽ ειρξαν, 13. αντ᾽ ειπον.

3. Cf. note on lxxii. 2.

8–9. The sense of these two lines is that the act of Tabes and her husband had both shown their own reckless nature (for ἀπόνοια cf. *Gr. Pap.* I. liii. 11), and disgraced the whole order of πρυτανεῖς. For πρυτανεύς cf. B. U. 8. col. 2. 3, 5; *Corp. Pap. Rain.* i. 20. 2.

10. Perhaps ε[ὐθύς.

16. ἡγε]μών: a participle would perhaps be more suitable, but ὁρ]μῶν is hardly possible with ὁρμήν in the previous line. ἡ]μῶν would be weak, and η would scarcely fill the lacuna.

18. Unless a word has dropped out between τοῦ and καί, which is hardly likely, only one person can be meant in this line, even if επι[. . . . .]ος is a proper name. As the words stand, τοῦ βοηθοῦ αὐτοῦ means not 'his assistant,' but 'who himself assisted me.'

29. The fifteenth year refers to Maximianus (usually called Galerius) who counts his regnal years from 293, when he became Caesar; the third year refers both to Galerius' colleague the emperor Severus, who reckons from his proclamation as Caesar in 305, and to the Caesar Maximinus (Daza), who was appointed at the same time; while the second year is that of Constantius, the future Constantine the Great, proclaimed Caesar by the troops in Britain on the death of his father Constantius Chlorus in 306, and now recognized by Galerius.

LXXIX. *Late third century* A.D. *From the Fayoum.* *In the Museum of Winchester College.* $5 \times 7\frac{1}{2}$ *in.*

Two declarations on oath addressed to Valerius, καταλογιστής of the Fayoum, by inhabitants of Arsinoe. The first is an acknowledgement by Aurelius Sarapion that he will act as surety for the appearance of Aurelius Anoubas, cf. lxii; the second is a similar undertaking by another Aurelius on behalf of Aurelia, wife of a man whose name is lost. Judging by the handwriting, the papyrus can hardly be later than 300 A.D., so that the δεσπόται mentioned in col. 1. 5 and col. 2. 6 are probably Diocletian and Maximian.

Col. 1.

[Οὐαλερίῳ κα]ταλογιστῇ Ἀρσι(νοίτου)
[παρὰ Αὐρηλίο]υ Σαραπίωνος Σουχάμμωνος μη(τρὸς) Ἀντωνία[ς
[ἀπὸ ἀμφόδ]ου Εἱερᾶς Πύλης Ὀρθούφου οἰκοῦντος
[ἐν οἰ]κίᾳ Ε[ὐ]στοχίου. ὁμολογῶ ὀμνὺς τὴν τῶν
[δεσ]ποτῶν ἡμῶν Αὐτοκρατόρων Σεβαστῶν τύχην
[ἑ]κουσίως καὶ αὐθερέτος ἐγγυᾶσθαι Αὐρήλιον Ἀνουβᾶ
. . . [. .]ς [ἀπὸ ἀ]μφόδου Μωήρεως μωνῆς
[καὶ ἐμ]φανίας, ὧν καὶ παραστήσω ὁπόταν ἐπιζη-
[τ]ῆται. εἰ δὲ μὴ παριστῶ, ἐ[γὼ] ὁ αὐτὸς ὑπεύθυνος
[ἔσομαι] τοῖς πρὸς αὐτὸν [ζη]τουμένοις, καὶ ἐπερ(ωτηθεὶς)
[ὡμολόγησα]. 2nd hand. Αὐρήλιος Σαρ[απί]ων ἐνεγυησάμ[η]ν.
[. . . . .]δ[. . .]ατιων ἔγρ[αψα] ὑπὲρ αὐτοῦ γρ(άμματα) μὴ [εἰδ(ότος).]

Col. 2.

3rd hand.
Οὐαλερίῳ καταλογιστῇ Ἀρσι(νοίτου)
παρὰ Αὐρηλίου Κιπα̣ν̣αμου̣ . [. . . . .]
νιου μη(τρὸς) Ἰσιδώρα[ς] ἀπὸ [ἀμ]φ[ό]δο[υ]
Χηνοβοσκίων . . . [.]νατοκ̣ . . .
Ἀμειλαρίου. ὁμ[ολο]γῶ ὀμνὺς
τὴν τῶν δεσποτῶν ἡμῶν
Αὐτοκρατόρων Σεβαστῶν τύχην
ἑκουσίως καὶ αὐθερέτως ἐγγυᾶσθαι
Αὐρηλί[αν] Α[. .]εαν γενο[μ]ένην
γυναῖ[κα . . . .
. . . .

Col. 1. 3. l. Ἱερᾶς. 6. l. αὐθαιρέτως, so in col. 2. 8. 7. l. μονῆς . . . ὅν.

3. Ὀρθούφου: it is not clear on what this name depends; if on Σουχάμμωνος or Ἀντωνίας, it is misplaced. A similar difficulty attaches to the proper names in col. 2, lines 4–5.

IV. PAPYRI OF THE BYZANTINE PERIOD.

LXXX. 402 A.D. *From Hermopolis. Brit. Mus. Pap.* DCCXIX. $11\frac{1}{2} \times 7\frac{1}{2}$ *in.*

This and the following three documents, which were found together, are concerned with the affairs of a certain Aurelius Senouthes who was burdened with the hereditary λειτουργία of either serving himself as a rower in the state galley belonging to the governor of the Thebaid, or of paying the wages of a substitute. lxxx, lxxxi, and lxxxi (*a*) are acknowledgements given to Senouthes, the first two by Aurelius Victor and Aurelius Kollouthus, the third by Aurelius Apion, chief pilot of the galley, and state that he had provided the wages of a substitute during three successive indiction-years. lxxxii, which is perhaps the earliest of the series, shows that at one time Senouthes was unjustly burdened with some other λειτουργία. All these papyri are much discoloured.

Μετὰ τὴν ὑπατείαν Φλαυίων
Οὐινκεντί[ο]υ καὶ Φραουιοτᾶ τῶν
λαμπροτάτων Μεσορὴ κα.
Αὐρήλιοι Βίκτωρ Σευήρου καὶ Κόλλουθος
Μεσουήριος, ἀμ[φ]ότεροι ἀπὸ Ἀντινόου
πόλεως τῆς λαμπροτάτης κεφαλαιωτά-
του ἡγεμονικοῦ πολυκώπου τοῦ
ὑπὸ Ἀπ[ί]ωνα ἀρχικυβερνήτην
Αὐρηλίῳ Σινού[θ]ῃ Βίκτορος ἀπὸ Ἑρμοῦ
πόλεως καταμένοντι ἐν Πανὸς πόλ(ει)
ἐρέτῃ τοῦ αὐτοῦ πολυκώπου χαίρειν.
δέδωκας κατὰ τὴν συνήθειαν τοῦ σοῦ
πατρὸς τοὺς συμπ[ε]φωνημέν[ο]υς μισθοὺς
ὑπὲρ ἰδίας σου κεφαλῆς κανόνος τῆς

πεντεκαιδεκάτης ἰνδικτίονος χωροῦντας
εἰς ναυστιλείαν τοῦ πολυκώπου τῷ τὴν
ἀντὶ σοῦ χώραν ἀποπληροῦντι, καὶ διὰ
τοῦτο ταύτην τὴν ἀποχὴν ἐξεδόμεθά σοι
εἰς ἀσφάλειαν κυρίαν καὶ βεβαίαν καὶ ἐπερ(ωτηθέντες)
ὡμολ(ογήσαμεν). Αὐρήλιος Βίκτωρ Σευήρου
ἐξέδωκα τὴν ἀποχὴν ὡς πρόκ(ειται).
Αὐρήλιος Κόλλουθος Μεσουήρις ὁ προκείμενος
ἐξέδωκα τὴν ἀποχὴν ὡς πρόκ(ειται).

On the *verso*

ἀποχὴ Κολλούθου καὶ Οὐίκτορος κεφαλαιωτάτου πολυκώπου ἡγ̣ε̣-
μ̣ο̣ν̣ι̣κ̣οῦ.

16. l. ναυτιλίαν. 22. β erased after αυρηλιος. l. Μεσουήριος.

14. κανόνος: κανών is the name applied by the jurists to a contribution for public purposes, cf. note on xcv. 2.

LXXXI. 403 A.D. *From Hermopolis. Brit. Mus. Pap.* DCCXX. 10 × 6½ *in.*

Receipt given to Aurelius Senouthes by Victor and Kollouthus, and dated a year after the preceding papyrus, whence the lacunae in the present document, which is in seventeen fragments, can be filled up.

Μετὰ τὴν ὑπατείαν τῶν δεσποτῶν ἡμῶν
Ἀρκαδίου καὶ Ὁνωρίου τῶν αἰωνίων Αὐγούστων
Παῦνι α.
Αὐρήλιοι Βίκτωρ Σευήρου καὶ Κόλλουθος
Μεσουήριος ἀμφότεροι ἀ[π]ὸ Ἀντινόου
πόλεως τῆς λαμπροτάτης κεφαλαιοτάτου
ἡγεμονικο[ῦ] πολυκώπου τοῦ ὑπὸ
Ἀπίωνα ἀρ[χι]κυβερνήτην Αὐρηλίῳ
Σεινούθῃ [Βίκ]τορος ἀπὸ Ἑρμοῦ πόλεως
καταμένο[ντι] ἐν Πανὸ[ς] πόλει ἐρέτῃ τοῦ
αὐτοῦ πολυκ[ώ]που χαίρ[ει]ν. δέδωκας

κατὰ τὴν συ[ν]ήθειαν το[ῦ σ]οῦ πατρὸς
[τ]οὺς συμπ[εφ]ωνη[μέν]ους μι[σ]θοὺς
ὑπὲρ ἰδ[ί]ας σου [κεφ]αλῆς [κανόν]ος τῆς παρελθού-
σης π[ρώτης] ἰνδι[κτίονος] χωρ[ο]ῦντας
εἰς να[υστιλε]ίαν τ[οῦ αὐτοῦ] πωλ[υ]κώπου
τῷ τῆ[ν ἀντὶ] σοῦ χ[ώραν ἀπ]οπληροῦντι,
καὶ διὰ τ[οῦτο τ]αύτην τ[ὴ]ν ἀπ]οχὴν ἐξεδό[μ]εθά
σοι ε[ἰς ἀσφ]άλειαν [κυρί]αν καὶ βεβαία[ν],
καὶ ἐπ[ερ(ωτηθέντες) ὡ]μολ(ογήσαμεν). [Αὐρή]λιος Βίκτωρ [Σευήρ-
ου ἐ[ξέδωκ]α τὴ[ν ἀπ]οχὴν ὡς πρ[όκ(ειται).
Αὐρ[ήλιος Κόλλουθος Με]σουήρις ὁ π[ρ]οκείμενος ἐξ[έδω-
[κα τὴν ἀποχὴ]ν ὡς πρόκειται.

On the *verso*

ἀποχὴ Κολλούθου καὶ Οὐίκτορος κεφαλαιωτ(άτ)ου πολυκώπου ἡ[γε-
μονικοῦ.

16. l. ναυτιλίαν . . . πολυκώπου. 22. l. Μεσουήριος.

1. The consuls for 403 were Theodosius II and Rumoridus: see lxxxi (*a*). 13, 14.

14. The first indiction was 402–3, yet on Payni 1, 403, it is spoken of as already past. Generally the indiction-year in Egypt began in the latter part of Payni (cf. Kenyon, *Catal. of Greek Pap. in Brit. Mus.* pp. 196–8). In 403 however, as the papyrus shows, the indiction began unusually early, though an even earlier date for the beginning of an indiction-year, Pachon 28, is found in lxxxvii. 5. On the other hand, the latest date for the commencement of an indiction is after Epeiph 1 (Wilcken, *Hermes*, XIX. 284), perhaps after Epeiph 20, if Par. Pap. 20 is not dated according to the ordinary Byzantine indiction (Wilcken, *l. c.*, p. 297). c. of this volume, dated Mesore 2, when a new indiction had not yet begun, is probably an instance of the ordinary Byzantine indiction, but this is later than the Arab conquest. It is very doubtful whether the wide divergences in the commencements of indictions can be explained by the generally received theory that they depended on the rise of the Nile, in spite of the Vienna fragment (Wessely, *Mitth. aus der Samml. Pap. Erz. Rain.* I. 27), in which Νείλου ἰνδικτίονος is apparently mentioned. The date of the supposed rise of the Nile has from the most ancient times been kept as a high festival (Krall, *Mitth.* I. 12 ff., and Lane, *Modern Egyptians*, II. 283), but being calculated on the solar calendar it has with a variation of one or two days always been held on a fixed date, while the beginning of the indiction-year apparently varied to the extent of five weeks or more. Nor are the occasional early commencements of indictions easy to reconcile with the supposition that they coincided with the dates of the actual rise in Egypt. But the indiction question abounds in difficulties, cf. note on lxxxvi. 5.

LXXXI (*a*). 403 A.D. *From Hermopolis.* *Brit. Mus. Pap.* DCXXI. 11 × 6¼ *in.*

Receipt given to Aurelius Senouthes by Apion, the chief pilot, for the payment of the wages of a substitute during the current second indiction, 403–4; compare the preceding documents.

Αὐρήλιος Ἀπίων Παησίου ἀπὸ Ἀντινόου
πόλεως κυ[βε]ρνήτης πλοίου πολυκώπου ἐξ-
υ̣π̣η̣ρ̣ε̣τ̣οῦ̣ν̣[τ]ο̣ς̣ τῇ τάξει ἡγεμονίας Θηβαίδος
Αὐρηλίῳ Σεννούθῃ Βίκτορος ἀπὸ Ἑρμοῦ πόλεως
ἐ̣ρ̣έ̣τῃ ἐ̣π̣ὶ̣ τ̣ο̣ῦ̣ [π]λοίου πολ(υκώπου) χαίρειν. ἔσχον παρὰ σοῦ
καὶ πεπλήρω[μ]αι τῶν μισθῶν τῶν κατὰ συν-
ήθειαν δι[δο]μένων εἰς τὸ αὐτὸ πολύκωπον
ὑπὲρ τῆς παρούσης δευτέρας· ἰνδικτίονος,
καὶ οὐδένα λ[ό]γον ἔχω πρὸς σὲ περὶ τούτου,
καὶ ἐξέδωκά σοι ταύτην τὴν ἀποχὴν πρὸς
ἀσφάλειαν ἐφ᾽ ὑπογραφῆς μου, καὶ ἐπερω-
τηθεὶς ὡμολόγησα.
ὑπατείας τοῦ δ̣ε̣σ̣π̣ό̣τ̣ου ἡμῶν Θεοδοσίου
το[ῦ γ]ε̣ν̣ν̣[αιο]τ̣ά̣του κ̣α̣ὶ̣ Ρ̣ω̣μ̣ο̣ρρότου τ[οῦ] μεγαλ-
οπρεπεστάτου Φαῶφι κθ.

2nd hand.

Αὐρήλιος Ἀπίων Παησίου [ὁ προ]κείμενος
ἐξέδωκά σοι ἀποχὴν [ταύτ]ην ὡ̣ς̣
πρόκ(ειται).

1st hand.

Μ̣έ̣λ̣α̣ς̣ Φ̣ . . . [. .] . [. . .] . . . .

The writing on the *verso* (cf. e. g. lxxxi. 24) is effaced.

13. The cursive hand on the discoloured and rubbed papyrus is here very difficult to read. Θεοδοσίου however seems certain, as well as the latter half of the badly transliterated form of Rumoridus. The coincidence of these names with the second indiction (l. 8) leaves no real doubt about the date.

19. This line is written considerably below the one preceding, and appears to be the signature of the scribe.

LXXXII. *About* 400 A.D. *From Hermopolis. Brit. Mus. Pap.* DCXXII. 11 × 7½ *in.*

Letter from Victor son of Kollouthos serving in the state galley of the governor of the Thebaïd, to Victor, Maximus, another Victor, and Theonas, concerning Aurelius Senouthes (cf. the three preceding papyri), whom they had forcibly detained in order to burden him with a λειτουργία, the nature of which is not stated. For this action Victor strongly remonstrates with them, urging that since the λειτουργία hereditary in Senouthes' family was to serve as a rower in the governor's state galley, he himself had the prior claim to Senouthes' services. He therefore requests his immediate release, and threatens the offenders with legal proceedings and penalties in the event of their disregarding this demand. Towards the end of the letter, however, the writer adopts a more conciliatory tone, and promises if they comply with his request to help them to obtain promotion.

The letter is not dated, but the argument used by Victor, not that Senouthes had himself been serving on the state galley, but that his father and grandfather had done so, makes it almost certain that it was written before the three preceding receipts. We may conjecture that Senouthes' father had recently died, and that before he could himself succeed to the hereditary λειτουργία, he had been compelled to undertake a fresh one by the persons to whom the letter is addressed. If this is correct, then Victor's letter had its desired effect, for in lxxx, lxxxi, and lxxxi (*a*) Senouthes is found paying for a substitute.

Κυρίῳ μου [ἀδ]ελφῷ Βίκτωρι καὶ Μαξίμῳ καὶ Βίκτωρι ἑτέρῳ καὶ Θεωνᾷ Βίκτωρ Κολλούθου κεφαλαιοτάτου ἡγεμονικοῦ πολυκώπου [τ]οῦ ὑπὸ Ἀπιώνιος ἀρχικυβερνήτου χαίρειν. οὐ καλῶς ἐποιήσατε οὔτε ἀκίνδυνον ὑμῖν ἦν κατασχόντες τὸν ἡμέτερον ἐρέτην Σεννούθην ἐκ πατρὸς Β̣[ί]κ̣τορος Ἑρμοπολείτην λειτουργίας ἕνεκα οὐ προσηκούσης αὐτῷ. τοῦ γὰρ πατρὸς αὐτοῦ

λειτουργοῦντος ἐκ πολλοῦ χρόνου εἰς τὸ αὐτὸ πολύκωπον καὶ μισθοὺς χορηγοῦντος ὑπὲρ ἰδίας κεφαλῆς καὶ συντελοῦντος ἡμῖν ἐκ πατρῴας αὐτο[ῦ] διαδοχῆς, ὑπάρχει ἡμῖν ἐρέτην τοῦ αὐτοῦ πολυκώπου ὁ κατασχεθεὶς παρ' ὑμῶν. ὅθεν εἰδότες τὸ γεγονὸς ἄτοπον, σπουδάσατε τοῦτον ἀπολῦσαι καὶ φυλάττειν τῇ τηλικούτῃ ἀρχοντικῇ ὑπηρεσίᾳ, εἴ γε βούλεσθε ἔχθραν μεγάλην περιγράψαι. εἰ δὲ οὖν ἐπιμένητε τῇ αὐτῇ ἐπηρίᾳ, μεταγνῶναι ἔχετε ὥστε καὶ ἀγανακτήσεως δικαστικῆς πειραθῆναι, οὐδὲν δὲ ἧττον καὶ ζημίας ὑφίστασθαι. βούλεσθε οὖν τὸν κατασχεθέντα πάσης ἐπηρίας ἀπαλλάξαι, εἰδότες τὴν ἀκαλουθίαν· πεισθέντων γὰρ ὑμῶν τούτοις ἡμῶν τοῖς γράμμασιν, νομίζομεν ὅτι δυνάμεθα [. . . . .]οι χρησιμεύειν ὑμῖν ἐν τῇ τάξει εἰς ὃ ἐὰν [βουλη]θῆτε ἐπὶ τόπων.

ἐρρῶσθαι ὑμᾶς εὔχομαι πολλοῖς χρόνοις.

ἐρρῶσθαι ὑμᾶς εὔχομαι πολλοῖς χρόνοις.

On the *verso*

ἀπόδ(ος) Βίκτορι καὶ Μαξίμῳ καὶ Βίκτορι ἑτέρῳ καὶ Θεωνᾷ

. . . .

. . . . καὶ Βίκτορος καὶ Κολλούθου κεφαλαιωτ(άτων).

4. l. Ἀπίωνος. 6. ερετην corr. from αιρετην; so in 12. 12. l. ἐρέτης. 15. l. τηλικαύτῃ. 16. γαρ is erased between ει and δε. 17. l. ἐπηρείᾳ, so in 20. 21. l. ἀκολουθίαν.

14. φυλάττειν κ.τ.λ.: i.e. 'reserve him for the state galley.'

23. τάξει: cf. lxxxi (*a*) 3 τῇ τάξει ἡγεμονίας Θηβαΐδος. The position of the persons to whom this letter is addressed is not clear. It seems that they were in the suite of the governor of the Thebaid, and probably they also wanted Senouthes to serve as a rower; it is however clear from the peremptory tone adopted by Victor in the previous part of the letter that they were his official inferiors. Perhaps they belonged to another boat attached to the governor, but of less importance than the πολύκωπον.

LXXXIII. *Fifth century. From the Fayoum. Bodl. MS. Gr. class. f.* 54 (*P*). $6\frac{1}{2} \times 5$ *in.*

Statement of crops and rents from the villages of Tali and Ptolemais Hormou and the farmsteads of Eleusis and Bebrux.

\+ Λ̣ό̣(γος) κα]ρ̣π(ῶν) ιγ· ἐπὶ κώμης Ταλὶ τους ἐκεῖσε [καρπ(ούς),
(καὶ) ἐ̣ν̣ ἐποικίῳ Ἐλευσῖνας τοὺς ἐκεῖσε καρπ(ούς). λό(γος) ἐνοικίων·
ἐπ᾽ ἀμφόδου Ἀλυπίου ἐν παλαιῇ οἰκίᾳ τὰ ἐκεῖσε ἐνοίκια,
(καὶ) ἐν ἐποικίου Βέβρυχος ἐν τῇ μεγάλῃ οἰκίᾳ τὰ ἐκεῖσε
ἐνοίκια σὺν τῆς ἐκεῖσε ἐπαύλεως, (καὶ) ἐν Πτολαιμαείδος
Ὅρμου ἄρουρε δεκάπεντε, 𐅵 ϊε : τοὺς αὐτῶν καρπ(οὺς)
(καὶ) οἰκίας τὰ ἐκεῖσε ἐνοίκια, (καὶ) δ(ιὰ) κληρονομ(ίας)
Ἀκώου στρατιώτου Π̣αθ( ) : πολίτ(ου).

2, 4, 5. &c. Ϛ Pap. l. Ἐλευσῖνος. 5. l. τῇ . . . ἐπαύλει, and Πτυλεμαίδος. 6. l. ἄρουραι. 6 and 8. : so Pap.

1. Enough of the upper margin remains to leave no room for doubt that this is the first line. At the edge of the papyrus above the μ of κώμης a small υ followed by a χ seems to have been written.

ιγ: sc. ἰνδικτίονος?

Ταλί: cf. B. U. 91. The name perhaps survives in the modern Taleet, the hamlet in the south-west of the Fayoum, close to the ruins which have been identified by Professor Flinders Petrie as those of Ptolemais Hormou (cf. line 5).

τοὺς ἐκεῖσε: the construction is irregular; a nominative, ἄρουρε, occurs in line 6.

8. Παθ( ). Pathyris is too far from the other places mentioned to be likely here.

LXXXIV. *Fifth or sixth century. From the Fayoum. Bodl. MS. Gr. class. e.* 72 (*P*). $7\frac{3}{4} \times 3$ *in.*

A schoolboy's exercise, being a short moral tale illustrating the triumph of justice over vice. It is written on thick rough papyrus in an unformed upright uncial hand. The subject of the story is a patricide, who, to escape justice, fled into the desert, and there met a righteous fate through the combined instrumentality of a lion and a serpent.

The papyrus is in four fragments. As the position of the two central ones is not quite certain, the fractures are indicated in the text by

vertical and horizontal lines. The three points representing a stop and the frequent dots over vowels are reproduced from the original.

\+ Ὑἱὸς τὸν εἴδιον
πατέραν φωνεύσας καὶ
τοὺς νόμους φοβη-
θεὶς ἔφυγεν εἰς ἐρη-
μίαν ⁝ καὶ διὰ τῶν ὀ-
ρέων παρερχόμενος
ἐδιόκαιτο ὑπὸ λέ-
ωντος ⁝ καὶ διῶκό-
μενος ὑπὸ τοῦ λέ-
ω[ντος] ἀν̣ῆλθεν εἰς
πεν̣ . [. . . . .]ηυρων
δράκο|ντ[α . . . .] . .
μενο|ς ἐπὶ τὸ δέ-
δρον | καὶ δηνά-
μεν[ο]|ς̣ ἀνελθεῖν
. . . . . .] δράκοντα
. . . . . .]ατ̣ . [.]θε
κ[. . . .]ο̣ν̣ . ο[ὐ λ-
ανθάνι θεόν.
ἀεὶ τὸν θεῖον τοὺς
κακοὺς πρὸς τὴ-
ν δέκην. +

1. l. ἴδιον. 2. l. πατέρα φονεύσας. 7. l. ἐδιώκετο. The ο of υπο is written above the π. 7, 8. l. λέοντος. κ of διῶκομενος corr. from τ. 9. l. λέοντος. 13. l. δένδρον. 14. l. δυνάμενος. οὐ seems to have been omitted after καί. 19. l. λανθάνει. 20. l. τό. 22. l. δίκην.

12. Parts of what appears to be the ν of δράκοντα are visible on either side of the fracture.

20. A verb is wanting; perhaps ἄγει was left out after ἀεί owing to the homoioteleuton.

22. The inch of blank space after this line has been filled up in schoolboy fashion with horizontal strokes.

LXXXV. 535 A.D. *From the Fayoum. Brit. Mus. Pap.* DCXXIV. $2\frac{1}{2} \times 4\frac{1}{2}$ *in.*

Beginning of a contract dated in the year after the consulship of Belisarius.

\+ Μετὰ τὴν ὑπατίαν Φλ(αουίου) Βελισαρίου τοῦ λ[αμπρ(οτάτου)
Παυνι κζ τέλει τῆς ιδ ἰνδ(ικτίονος) ἐν Ἀρ(σινόῃ).

2nd hand.

Αὐρηλία Μαν'νοῦς θυγάτηρ Ποῦσι χωρὶς κ[υρίου
ἀνδρὸς χρηματίζουσα [ἀπὸ] τῆς Ἀρσινοει[τῶν
πόλεως ἀπὸ ἀμφόδ[ου . . . .
. . . .

LXXXVI. 595 A.D. *From Hermopolis.* *Brit. Mus. Pap.* DCXXV. $4\frac{3}{4} \times 4\frac{1}{4}$ *in.*

Acknowledgement of a loan of $6\frac{1}{4}$ bushels of wheat, given by Aurelius Phoebammon, farmer of the hamlet Tounkerkis in the Hermopolite nome, and his surety the Elder Senuthius, to Kolluthus, hemp-factor of Hermopolis. The name Kolluthus does not occur in the present fragment, but is given in lxxxvii, where the same man is one of the contracting parties, and which was written by the same hand.

+ Ἐν ὀνόματι τοῦ κυρίου καὶ δεσπότου Ἰησοῦ
Χριστοῦ τοῦ θεοῦ καὶ σωτῆρος ἡμῶν, +
βασιλείας τοῦ θειοτάτου ἡμῶν δεσπότου
Φλαυίου Μαυρικίου Τιβερίου τοῦ αἰωνίου Αὐγούστου
καὶ Αὐτοκράτορος ἔτους τεσσαρεσκαιδεκάτου
Χοίακ ἐννεακαιδεκάτῃ πεντεκαιδεκάτης ἰνδ(ικτίονος).
+ κύρῳ τῷ θεοφιλεστάτῳ πρεσβυτέρῳ
καὶ αὐθέντῃ στιπουργῷ υἱῷ τοῦ τῆς
μακαρίας μνήμης Βίκτορος ἀπὸ τῆς
Ἑρμουπολιτῶν + Αὐρήλιος Φοιβάμμων
υἱὸς Ἰωάννου ἐκ μητρὸς Τρωβλακοτῆ
γεωργὸς ἀπὸ ἐποικείου Τουνκήρκεως
τοῦ Ἑρμουπολίτου νομοῦ μετὰ ἐγγυετοῦ τοῦ καὶ
ἐγγεομένου καὶ ἀποδεχομένου με εἰς τὴν
ἀπόδοσιν τοῦ ἑξῆς δηλοθησομένου
χρέους ἰδίου αὐτοῦ κινδύνῳ καὶ πόρῳ
τῆς αὐτοῦ παντοίας ὑποστάσεως
Σενουθίου τοῦ εὐλαβεστάτου πρεσβυτέρου
καὶ γεωργοῦ υἱοῦ Ἀρῶν ἐκ μητρὸς Δευρέτ,
καὶ αὐτοῦ γεωργοῦ [ἀπὸ τοῦ α]ὐτοῦ ἐποι[κίου

. . . .

On the *verso*

+ ' χρ(έος) σίτ(ου) (ἀρταβῶν) ϛ'' (τετάρτου) κ( ) γενόμ(ενον) εἰς Φοιβ[άμμονα

7. l. θεοφιλεστάτῳ. 12. l. ἐποικίου. 13. l. ἐγγυητοῦ. 14. l. ἐγγυομένου. 15. l. δηλωθησομένου. 16. l. ἰδίῳ. 21. $\overline{o}$ ϛ'' d' Pap. In the sign for artaba the *o* is in the Byzantine period joined to the horizontal stroke: cf. cv, where the stroke is omitted.

5. Choiach 19 in the fourteenth year of Maurice would on the Alexandrian calendar be Dec. 15, 595, while the fifteenth indiction was from 596–7. Similar irregularities connected with indictions are found in the Pachymios papyri (Schmidt, *Griech. Pap. d. K. Bibl. zu Berlin*, Wessely, *Wiener Studien*, VII. 129, and Krall, *Receuil de Travaux*, &c., VI. 65), dated in various years of Phocas' reign. In most of these there is a discrepancy of two years between the year of the emperor and the indiction. In B. U. 312. 4, there is a discrepancy of one year between the year of the Diocletian era and the indiction; cf. cv and cvi of this volume, where there is a similar inconsistency with the year of the Hegira. Difficulties in the numbers of the indictions found in the Codex Theodosianus had long ago led Gothofredus to postulate for Africa a series of cycles not beginning, as those in the rest of the Empire, from 312 A.D. (cf. Cod. Theod. *De indulg.* XI. 28 lex 8, XI. 17 lex 3, and Biener *ap.* Ideler, *Handbuch der Chron.* II. 354). The Vienna papyrus which perhaps mentions two kinds of indictions, one of them being called Νείλου ἰνδικτίονος (Wessely, *Mitth.* I. 27), partially confirms this view. But the contradictions and irregularities bound up with indictions are so great that they are probably due less to the indictions themselves than to the calendar. It is by no means certain that even in the Byzantine period the correct use of the Alexandrian calendar had really penetrated to the uneducated part of the population.

LXXXVII. 602 A.D. *From Hermopolis.*

Contract by which Aurelius John and his two sons, purple-dyers of Hermopolis, agree in consideration of an advance of 5 solidi less 30 carats from Kolluthus, hemp-factor of the same town (cf. lxxxvi), to work at their trade for a certain term on his behalf. For each sum of 1 solidus less 6 carats they severally undertake to dye 225 δεσμίτια, 'bundles' of raw material, finding their own implements and staying, so long as the work was going on, at the factory of Kolluthus. Their wages were to be paid once a week at the rate of two φόλλεις for each δεσμίτιον. If however they failed to comply with the terms of their contract, the advance was to be refunded with the addition of a small fine. As there is no other mention of repayment, it is to be inferred that the loan was

intended for the purchase of stock, and that Kolluthus recovered his money by the sale of the goods produced.

+ Ἐν ὀνόματι τοῦ κυρίου [κ]αὶ δεσπότου Ἰησοῦ Χριστοῦ τοῦ θεοῦ καὶ σω[τ]ῆρος ἡμῶν, βασιλείας τοῦ θειοτάτου [ἡ]μῶν δεσπότου Φλ(αουίου) Μαυρικίου Τιβερίου τοῦ αἰωνίου Αὐγούστου Αὐτοκράτορος ἔτους εἰκοστοῦ Παχὼν εἰκὰς ὀγδόη ἀρχ(ῇ) ἕκτης ἰνδ(ικτίονος) ἐν Ἑρμοῦ πόλει τῆς Θηβαΐδος. + Αὐρήλιοι Ἰωάννης υἱὸς Φοιβάμμονος ἐκ μητρὸς Στεφαν[ῶ]ṭος καὶ Μηνᾶ καὶ Ψᾶ οἱ ἐμοὶ υἱοὶ κογχισταὶ ἀπὸ τῆς Ἑρμουπολιτῶν + κύρῳ τῷ θεοφιλεστάτῳ πρεσβυτέρῳ καὶ αὐθέντῃ στιππουργῷ υἱῷ Βίκτο[ρ]ος ἀπὸ τῆς αὐτῆς πόλεως χαίρειν. ὁμολογοῦμεν ἀδιαιρέτως ἐσχηκέναι καὶ δεδέχθαι παρ' αὐτῆς λόγῳ προχρείας τῆς ἡμῶν κογχιστικῆς τέχνης χρυσοῦ νομισμάτ[ια π]έντε παρὰ κεράτια ἓξ ἕκαστον ζυγῷ Ἑρμοῦ πόλεως, γί(νεται) χρ ν̊ ε π κερ λ, ἐφ' ᾧ ἡμᾶς παραμεῖναί σοι καὶ προσεδρεῦσαι τῷ σ[οῦ ἐ]ργαστηρίῳ καὶ ἐργάσασθαί σοι εἰς τὴν ἡμῶν κογχιστικ(ὴν) τέχνην ἐπὶ τοῦ ἔργου τῆς παρούσης ἕκτης ἰνδ(ικτίονος) ἀπὸ κατάρξεως τῆς τέχνης μέχρι καταλύσεως αὐτῆς, καὶ κογχίσαι σοι ἀπὸ δεσμιτίων διακοσίων εἴκοσι πέντε ὑπὲρ ἑκάστου νομισματίου ἑνὸς παρὰ κεράτια ἕξ, ἡμῶν μέντοι γε παρεξομένων τὰ τούτων ἐργ . [. .]ṭια χωρὶς τινὸς ὑπερθέσεως καὶ ἀντιλογίας καὶ ḳρί[σ]εως καὶ δίκης, καὶ μὴ δύνασθαι ἡμᾶς ἀποστῆναι τοῦ ἐργαζομένου σοι ἄχρι καταλύσεως τῆς σῆς τέχνης· εἰ δὲ τοῦτο ποιήσομεν παρέξομεν λόγῳ καταδίκης τοῦ νομίσματος ἑνὸς παρὰ κεράτια ἓξ κεράτια ἓξ πρὸς τῇ ἀποδόσει τῆς αὐτῆς προχρείας,

λαμβάνοντες μέντοι γε παρὰ σοῦ ἡμέραν μίαν
καθ' ἑβδομάδα ἀπὸ φόλλεων δύο ἑκάστου
δεσμιτίου, κινδύνῳ ἡμῶν καὶ πόρῳ τῆς
ἡμῶν παντοίας ὑ̈ποστάσεως. τὸ παρὸν γραμματεῖον
κύριον καὶ βέβαιον καὶ ἐπερωτηθέντες ὡμολο(γήσαμεν).

2nd hand.

\+ *Αὐρήλιοι Ἰωάννης Φοιβάμμονος καὶ Μηνᾶ*
καὶ Ψᾶ οἱ ἐμοὶ υἱ̈οὶ οἱ προκ(είμενοι) ἐθέμεθα τοῦτο
τὸ γραμματεῖον ὡς πρόκ(ειται). \+ *Αὐρ(ήλιος) Ἰωάννης Θεοδώρου*
ἀπὸ Ἑρμοῦ (πόλεως) ἀξ(ιωθεὶς) ἔγραψα ὑπὲρ αὐτῶν γράμμ(ατα)
μὴ εἰδότων.

3rd hand.

\+ *Κόλλουθος Βίκτορος σὺν θεῷ*
[. . . . . *ὡς πρό]κ(ειται ?)* [

On the *verso*

\+ *χ(*) *π[ρ]οχρ(είας) ϛ ἰ̓νδ(ικτίονος) χρ(υσοῦ) νο(μισμάτια) ε*
π(αρὰ) κ(εράτια) λ γενομέ(νης) ὑ(πὲρ) Ἰωάννου Φοιβάμμω-
νος καὶ Μηνᾶ κ[αὶ Ψᾶ
ἀπὸ Ἑρμοῦ πόλε(ως).

1. *ἴησου* Pap. 7. *ἴωαννης* Pap.; so in 37 and 39. 32. l. *ἡμέρᾳ μιᾷ.*

5. *Παχὼν εἰκὰς ὀγδόη ἀρχ(ῇ)*: cf. note on lxxxi. 14.

13. *αὐτῆς*: equivalent to *σοῦ*, although no substantive such as *μεγαλοπρέπεια* has preceded. Cf. B. U. 314. 12.

21. *ἀπὸ κατάρξεως κ.τ.λ.*: i.e. uninterruptedly; cf. l. 27 ff.

34. *κινδύνῳ ἡμῶν κ.τ.λ.* is to be taken with *παρέξομεν . . . . προχρείας*, line 29 ff., the sentence *λαμβάνοντες . . . δεσμιτίου* being parenthetical.

LXXXVIII. 602 A.D. *From the Fayoum. Brit. Mus. Pap.* DCXXVI. 5 × 3½ *in.*

Acknowledgement from Aurelius John, of the village of Philoxenus, to John, agent in charge of a storehouse, of a loan the nature and conditions of which the papyrus breaks off too soon to specify.

\+ *Ἐν ὀνόματι τοῦ κυρίου καὶ*
δεσπό(του) Ἰησοῦ Χριστοῦ τοῦ Θεοῦ καὶ

σωτῆρ(ος) ἡμῶν, βασιλείας τοῦ ἡμῶν δεσπ(ότο)υ Φλ(αουίου) Μαυρικίου Τιβερίου τοῦ αἰων(ίου) Αὐγούστου ἔτους κα Χοίακ κδ ϛ ἰν(δικτίονος) ἐν Ἀρ(σινόῃ). Αὐρήλιος Ἰωάννης υἱὸς Παύλου ἀπὸ κώμης Φιλοξένου τοῦ Ἀρσινοΐτου νομοῦ τῷ αἰδεσίμῳ Ἰωάννῃ τῷ πραγμα(τικῷ) πιστικῷ ἀποθήκης ἁγίου Σεργίου ἐμπόρου μένοντι ἐν ἐνταῦθα τῷ Ἀρσινοΐτῃ χ(αίρειν). ὁμολογῶ ἐσχηκέναι ὁμοῦ καὶ νῦν παρὰ σοῦ διὰ χειρὸς [. . . . .]ςον[. . . . . .

. . . .

On the *verso*

χρ(έος) Ἰωάννου υἱοῦ Παύλου κ[

7. ϊωαννης Pap.; so in 10.

11. ἁγίου Σεργίου: ἁγίου must here be either a mere title of respect or equivalent to τοῦ ἐν ἁγίοις. ἐμπόρου might be a mistake for ἐμπόρῳ: but ἁγίου Σεργίου would be a very strange name for an ἀποθήκη.

LXXXIX. *Sixth century* A.D. *From Apollinopolis Magna.* *Bodl. MS. Gr. class. c.* 32 (*P*). $3\frac{3}{4} \times 11\frac{3}{4}$ *in.*

Autograph acknowledgement made by Flavius Psensoerius, a general from Apollinopolis, to John, a clerk of the same city, of a debt of 1 gold solidus less 2 carats, being probably the balance of some previous debt which had been partly repaid. The sum still owing was payable on demand, and meanwhile was to bear interest at the rate of 12 per cent. per annum. These two persons are also the principals in xc, in which the present document is alluded to.

+ Κυρίῳ μου καὶ εὐδοκίμῳ ἀδελφῷ Ἰωάννῃ Ἀκινδύνου αἰδεσίμῳ νοταρίῳ ἀπὸ τῆς Ἀπολλωνοπολιτῶν :

π(αρὰ) Φλ(αουίου) Ψενσοηρίου Ἀνουβίωνος στρ(ατηλάτου) ἀπὸ τῆς αὐτῆς πόλ(εως). ὁμολογῶ ὀφείλειν καὶ χρεωστεῖν τῇ σῇ ἀδελφότητι

ἀποκρότως ὑπὲρ ἀνακομιδῆς τοῦ προτέρου μου γραμματίου χρυσοῦ νομισμάτιον ἓν παρὰ κεράτια δύο τῷ σῷ

σταθμῷ, γί(νεται) χρ ν̊ α π κερ β: καὶ τοῦτο ἑτοίμως ἔχω σὺν θεῷ παρασχεῖν τῇ σῇ ἀδελφότητι ὁπόταν βουληθείη

μετὰ τῶν νομίμων ἑκατοστιαίων τόκων ἄχρι ἀποδόσεως καὶ συμπληρώσεως τοῦ αὐτοῦ ἑνὸς νομισματίου,

καὶ εἰς ἀσφάλειαν τῆς σῆς ἀδελφ(ότητος) πεποίημαι αὐτῇ τοῦτο τὸ ἀσφαλὲς καὶ ἔστιν μου ὁλόγραφον χειρὶ ἐμῇ. ἀπέλυσα

ὡς πρόκ(ειται). Φλ(αούιος) Ψενσοήρις στρ(ατηλάτης) ὁ προγεγραμμ(ένος), στοιχεῖ μοι τὸ ἀσφαλὲς τοῦ προγεγραμμ(ένου) ἑνὸς νομισματίου

παρὰ κεράτια δύο, καὶ τοῦτο ἀποδώσω μετὰ τῆς παραμυθείας ὡς πρόκ(ειται). ἐγράφ(η) Ἐπεὶφ: ιε̄: τετάρτης ἰνδικ(τίονος).+

On the *verso*

\+ ἀσφαλ(ὲς) Ψενσοηρίου Ἀνουβίωνος στρ(ατηλάτου) χρ(υσοῦ) νο(μισματίου) α π(αρὰ) κερ(άτια) β.

1. ἰωαννη Pap. : so Pap.; cf. 4 and 8. 3. l. γραμματείου. 7. l. Ψενσοήριος.

3. ἀποκρότως: *praefracte*; cf. Epiphan I. p. 813 A (ed. Dion. Petavius); the word occurs again xc. 6.

ὑπὲρ ἀνακομιδῆς: the meaning seems to be that Psensoerius, on the repayment of part of some previous debt, had the old bond returned to him, and now made a fresh one for the balance.

5. τῶν νομίμων ἑκατοστιαίων: as the legal rate of interest for ordinary transactions was fixed by the *Cod. Just.* (32, 26) at 6 per cent., this and the following document are probably not later than the middle of the sixth century.

XC. *Sixth century* A.D. *From Apollinopolis Magna.* *Bodl. MS. Gr. class. c.* 33 (*P*). 11¾ × 7 *in.*

Autograph acknowledgement of a debt of 6 solidi less 14¾ carats due from Flavius Psensoerius to John, a notary (cf. lxxxix). As in the

previous bond, this sum was payable on demand, the annual interest meanwhile being five jars of wine on each solidus.

\+ *Κυρίῳ μου καὶ εὐδοκίμ(ῳ) ἀ[δελ]φῷ Ἰωάννῃ*
Ἀκινδύνου αἰδεσίμῳ νοταρ(ίῳ) ἀπὸ τῆς Ἀπολλωνο-
πολιτῶν π(αρὰ) Φλ(αουίου) Ψενσοηρίου Ἀνουβίωνος στρ(ατηλάτου)
ἀπὸ τῆς αὐτῆς πόλεως χαίρ(ειν). ὁμολογῶ διὰ ταύτης μου
τῆς ἐγγράφου ἀσφαλείας ὀφείλειν καὶ χρεωστεῖν
τῇ σῇ αἰδεσιμ(ότητι) ἀποκρότως εἰς ἰδίαν μου καὶ
ἀναγκαίαν χρείαν χρυσοῦ κεφαλαίῳ νομισμάτια
δεσποτικὰ ἁπλᾶ δόκιμα τὸν ἀριθμὸν ἓξ
ἥμισυ τέταρτον/
παρὰ κεράτια δέκα τέσσαρα ‸ τῷ σῷ σταθμῷ, γί(νεται) χρ
ν̊ ϛ π κ ιδ ⊾ d,
καὶ ταῦτα ἑτοίμως ἔχω σὺν θεῷ παρασχεῖν τῇ σῇ
ἀρετῇ ὁπόταν βουληθείη μετὰ καὶ τῆς τούτων
παραμυθείας, τοῦτ' ἔστιν καθ' ἔτος ἑκάστου νομισματίου
οἴνου καθαροῦ καὶ ἀδόλου κολόβων πέντε μέτρῳ
τοῦ εὐαγοῦς μοναστηρίου ἀββᾶ Ἀγενοῦς ἄχρι ἀποδόσεως
καὶ [συμ]πληρώσεως τῶν πρ[ογ]ε[γ]ραμ[μ]ένων ἓξ
νομισματίων χωρὶς οἱασδήποτε εὑρεσιλογίας
καὶ ὑπερθέσεως κινδύνῳ ἐμῷ καὶ πόρῳ τῆς
ἐμῆς ὑποστάσεως· καὶ εἰς τὴν ἀσφάλειαν πεποίημαί σοι
τοῦτο τἀσφαλὲς καὶ ἔστιν μου ὁλόγραφον χειρὶ ἐμῇ·
ἀπέλυσα ὡς πρόκ(ειται). Φλ(αούιος Ψενσοήρις στρ(ατηλάτης) ὁ
προγεγραμμ(ένος),
στοιχεῖ μοι τὸ ἀσφαλὲς τῶν ἓξ νομισμάτων παρὰ κερ(άτια) ϊδ
(ἥμισυ) (τέταρτον):
καὶ ταῦτα ἀποδώσω μετὰ τῆς παραμυθείας ὡς πρόκ(ειται).

2nd hand.

Κυρακὸς πρεσβ(ύτερος) καὶ προεστὼς τοῦ εὐαγοῦς
μοναστηρίου ἀββᾶ Ἀγενοῦς μαρτυρῶ τῷ ἀσφα-
λεῖ ἀκούσας παρὰ τοῦ θεμένου. 1st hand. *δηλαδὴ*

βεβαίου ὄντος τοῦ προτέρου μοῦ πιτ᾽τακ[ί]ου τοῦ ἑνὸς νομίσματος·
ὁ̣μοίως Ψενσοήρις, στοιχεῖ μοι.
+ ἐγράφη Φαῶφι // γ̄ // δ // ἰνδικ(τίονος).

On the *verso*

]. . φου Ψενσοηρίου . . [

1. ἴωαννη Pap. 12. τουτ᾽ Pap. cf. 26. 20. l. Ψενσοήριος: so 27. 21. : so Pap. 23. l. Κυριακός.

6. ἀποκρότως: cf. note on lxxxix. 3.
13. κολόβων: the word does not seem to occur elsewhere as a liquid measure.
26. τοῦ προτέρου πιττακίου: i. e. the papyrus of which lxxxix is the text.

XCI. *Sixth or seventh century. From the Thebaid. Bodl. MS. Gr. class. c. 34 (P). 4¼ × 12½ in.*

Letter addressed to Peter, a bishop, by Abraham Apamenas and Kalapesius expressing in the lengthy phraseology required by the manners of the period their good wishes for his health and happiness and their desire to see him.

+ Πρὸ πάντων γράφω προσκυνῶν καὶ ἀσπαζόμενος τὰ τίμια ἴχνη τῶν ποδῶν τῆς ὑμετέρ(ας)
πατρικῆς ἁγιωσύνης καὶ εὐχόμενος αὐτὴν ὑγιαίνειν ἐπὶ μήκιστον χρόνον ὑπερευχομένην
ἡμῶν ἀναξίων ὄντων ὑμῶν. μαθόντες δὲ ἐκ τῶν γραμμάτων ὑμῶν τὴν ὑγίειαν ὑμῶν καὶ τὴν
κατάστασιν ἐπλήσθημεν χαρᾶς δίοτι ἡσύχως ηὕρατε καλὸν τόπον καὶ τὴν θεραπείαν
ὑμῶν, καὶ οὐ πανόμεθα εὐχόμενοι νύκτα καὶ ἡμέραν ὑπὲρ τῆς σωτηρίας ὑμῶν ἕως οὗ ὁ θεὸς
ἐνέγκῃ ὑμᾶς ἐνταῦθα καὶ αὐτοπροσώπως προσκυνήσωμεν τοὺς πόδας ὑμῶν. καὶ γὰρ κἂν

ἔστε ἐπὶ ξένοις διπλοῦν μισθὸν ἀποδίδει ὑμῖν ὁ θεὸς δεσπ(ότης). πολλὰ δὲ προσκυνεῖ ὑμᾶς Ἰουὰκ
ὁ θυρωρὸς ὁ ὑμέτερος δοῦλος. + ἡ ἁγία τριάς. +

On the *verso*

+ δεσπό(τῃ) ἡμῶν τῷ πάντω(ν) ἁγιωτ(άτῳ) (καὶ) ὁσιωτά(τῳ) πατρὶ πν(ευματικ)ῷ ××× ἀββᾷ Πέτρῳ ἐπισκ(όπῳ) + Ἀβραάμ(ιος) Ἀπαμηνᾶς καὶ
+ Καλαπήσιος ὑμέτερ(οι) δοῦλοι. +

7. l. ἀποδίδωσι. ϊουακ Pap. 9, S οσιωτ^α/ . . . . πνω Pap.

XCII. *Sixth or seventh century. From the Fayoum. Bodl. MS. Gr. class. c. 35 (P). 7 × 12½ in.*

Letter from Callimachus to Peter, a *cancellarius*. After expressing surprise at the latter's silence, and asking for news of his health and circumstances, Callimachus makes a request for an assortment of vegetable seeds.

[+] *Ἐθαυμάσαμεν τοσούτων ἀνθρώπων πεμφθέντων παρὰ τῆς*
[κ]οινῆς ἀγαθῆς δεσποίνης καὶ μὴ δεξάμενοι γράμματα τῆς ὑμετέρας
[μ]εγαλοπρεποῦς ἀδελφότητος. καλῶς οὖν ποιεῖ, ἐπισταμένη ὅπως μέλει
[ἡ]μῖν τοῦ γνῶναι ἐφ' ἑκάστης τὴν ὑμετέραν ὑγίειαν καὶ κατάστασιν διὰ παντὸς
πεμπομένου παρὰ τῆς κοινῆς δεσποίνης, γράφουσα ἡμῖν τὴν ὑμετέραν ὑγίειαν
[κ]αὶ κατάστασιν, κελεύειν δὲ καὶ περὶ τῶν δοκούντων ὅπως καὶ ἡμεῖς
εὕρωμεν μετὰ παρρησίας ὀχλῆσαι ὑμῖν περὶ ὧν χρεία. παρακαλῶ δὲ ὑμᾶς
ὀλίγα σπέρματα λαχάνων διαφόρων ἀποστεῖλαί μοι διὰ τινὸς πεμπομένου

ἐνταῦθα, ἵνα καὶ ἐν τούτῳ χάριτας ὑμῖν ὁμολογήσω. διὰ παντὸς τοῦ γράμματος
πλεῖστα προσκυνῶ καὶ ἀσπάζομαι τὴν ὑμετέραν μεγαλοπρε(πῆ) ἀδελφ(ότητα). +

On the *verso*

+ δεσπό(τῃ) ἐμῷ τῷ πά(ντων) μεγαλοπρε(πεστάτῳ) πά(ντων) τιμαξ(ιωτάτῳ) παμφιλε(στάτῳ) ἀδελφ(ῷ) Πέτρῳ καγκε(λλαρίῳ) Καλλίμαχος.

6. κελεύειν: a variation for κελεύουσα. Callimachus says that he wishes Peter would ask him for something, so that he himself might have no scruple in making his wants known. The sentence is a delicate preface to the following request.

XCIII. *Sixth or seventh century. Bodl. MS. Gr. class. c.* 36 (*P*). $3\frac{1}{2} \times 9\frac{1}{2}$ *in.*

Letter addressed to Senouthes, a bishop, by a certain Sarapammon in the service of a personage whose name is not given, but who is described as 'the most magnificent *comes*.' The writer, acting under the direction of the *comes*, asks the bishop to put pressure upon the presbyter Phoebammon to make him act justly by his letter-carrier. If Phoebammon remained obstinate, the writer declares that he would himself be obliged to take strong steps in order to bring the presbyter to compliance.

+ Ὁ μεγαλοπρεπέστατος ὑμῶν υἱὸς ὁ κόμες ἔγραψέν μοι πάντως παρασκευάσαι Φοιβ̣[άμμονα τὸν
πρεσβύτερον τὸ δίκαιον φυλάξῃ τῷ γραμματηφόρῳ αὐτοῦ Ἀνυψίῳ· καὶ ἐπειδὴ πρ[. . . . . . .
αὐτὸν ἐξευτελέσαι, παρακαλῶ τὴν ὑμετέραν πατρικὴν θεοφιλίαν νουθετῆσαι αὐτὸ[ν . . . . . .
πρὸς τὸ δίκαιον·
ἐπεὶ ἐὰν μηδὲ ὑμῖν πείθεται ἀναγκάζομαι παρασκευάσαι αὐτὸν θέλοντα καὶ μὴ θ̣[έλοντα

πρὸς τὰ γραφέντα μοι παρὰ τοῦ αὐτοῦ προειρημένου μεγαλοπρεπεστάτου ἀνδρὸς δ̣εσ[πότου ἐμοῦ.

On the *verso*

[+ τῷ ἁγ]ιωτ(άτῳ) πατρ(ὶ) πν(ευματικ)ῷ ἀββ(ᾶ) × × Σενούθῃ ἐπισκόπ(ῳ) + Σαραπάμμων υἱός. +

2. l. φυλάξαι. 3. l. ἐξευτελίσαι. 4. πρὸς τὸ δίκαιον was added afterwards above the line. μηδε corr. from μητε.

1. υἱός is here and on the *verso* used in its spiritual rather than its literal sense. It would be very unnatural for a son to write of his brother in the style of this letter.

2. πρ[: perhaps πρ[οσδοκῶ, when αὐτόν will mean Phoebammon; but the pronoun may equally well be the object, and refer to either ὁ κόμες or Ἀνύψιος, according to the verb supplied. ἐξευτελίσαι, 'treat with contempt.'

XCIV. *Sixth or seventh century. From Hermopolis.* *Bodl. MS. Gr. class. c.* 37 *(P).* 4 × 11¾ *in.*

Letter addressed to the ὑποδέκτης or receiver of taxes at Hermopolis, requesting him to accept payment from some unnamed persons, whether they offered corn, barley, or gold money, the reason given being that the presence of the receiver was required immediately in Hermopolis. From the peremptory character of the letter it may be inferred that the writer was the official superior of the ὑποδέκτης.

Θέλησον κἄν γε σῖτον κἄν γε κριθὴν κἄν γε ὁλοκότ'τινα
καταβάλλουσίν σοι παράλαβε ἵνα ἔλθῃς διὰ συντό[μο]υ
εἰς τὴν πόλιν καὶ ἀπαλλάξῃς τὸ πρᾶγμά σου· ἀλλὰ πάντα
ταῦτα παράλαβε ἵνα, ὡς εἶπον, διὰ συντόμου ἀνέλθῃς.

On the *verso*

. . . . ( ) ὑποδέκτῃ Ἑρμουπόλεως. +
]υ η . . . ε̣τατα . . . ( ) +

2. l. καταβάλλωσιν.

1. ὁλοκότ'τινα, i. e. solidi.

XCV. *Sixth or seventh century* A.D. *From Apollinopolis Magna. Bodl. MS. Gr. class. c.* 38 (*P*). $2\frac{1}{2} \times 12\frac{3}{4}$ *in.*

Receipt showing that the church of Apollinopolis had paid for the provision of 'the most noble Scythians of Justinian's corps' quartered at the monastery of Bayllus, 2 solidi 21 carats, being the half-yearly instalment due.

+ Δέδωκεν ἐκκλ(ησία) Ἀπόλλωνος εἰς λόγον ἀννωνῶν τῶν γενναιοτάτων Σκυθῶν Ἰουστινιανῶν
ἀγραρευόντων ἐν τῷ μοναστηρίῳ Βαύ̣λ̣λ̣ου ἐξαμήν(ου) κανόνος τεσσαρεσκαιδεκάτης ἰνδ(ικτίονο̣ς) χρυσοῦ νομίσματα
δύο κεράτια εἴκοσι ἕνα ζυγ(ῷ), γί(νεται) ν̊ β κ κα ζυγ(ῷ). Κόλλουθος διαδότ(ης) δι' ἐμοῦ Βίκτορος ἀδελφοῦ,
στοιχεῖ μοι νομισμάτια δύο καὶ κεράτια εἴκοσι ἓν ζ(υγῷ), γί(νεται) ν̊ β κ κα ζ(υγῷ), ὡς πρόκ(ειται). +++

On the *verso*

Ἐκκλησ(ία) Ἀπόλλωνος ιδ ἰνδ(ικτίονος) νο(μίσματα) β κ(εράτια) κα.

1. ϊουστινιανων Pap.
2. κανών is the technical term for the contributions of the laity for the support of the clergy, and as this troop was occupying a monastery the word is here natural. In lxxx. 14 it is used quite generally in the sense of a λειτουργία.

XCVI. *Sixth or seventh century* A.D. *Bodl. MS. Gr. class. f.* 55 (*P*). $3 \times 6\frac{1}{8}$ *in.*

Receipt for 30 bushels of corn from the notary Theophilus, writing on behalf of Theodora, to Kollouthus son of Hierakion.

+ Τῷ κυρ(ίῳ) Κολλούθῳ Ἱερακίονος Θεόφιλος νοτάριος [ὑπὲρ
τῆς θεοσσεβ(εστάτης) κυρ(ίας) Θεοδώρας. ἐδεξάμην παρ[ὰ σοῦ
κατὰ κέλευσιν τῆς ἐμῆς δεσποίνης σίτου ἀρτάβ[ας

τριάκοντα ξηροῦ, γί(νεται) σι $\frac{}{\text{o}}$ λ̄ μό(νας). ἐγρ(άφη) μη(νὶ) Φαμενὼθ
ῑ ἰνδ(ικτίονος) ιβ. Θεόφιλος στοιχεῖ μοι. +

On the *verso*

\+ πιτάκ(ιον) . . . σ̣ί̣τ̣ο̣υ̣ . . . [. . . . .] . . . σίτου ἀρτά[βα]ς̣ λ.

1. ϊερακιονος Pap. 2. θ of θεοσσεβ is written over the line; l. θεοσεβ. 5. There are traces of ink after μοι, but they are probably a mere flourish; the ι of μοι has a stroke through it, showing that it was the last word. 6. l. πιττάκιον. The writing on the *verso* is almost entirely obliterated.

XCVII. *Sixth century* A. D. *Bodl. MS. Gr. class. d.* 47 (*P*). 2 × 10 *in.*

Receipt given by Victorina through her slave Stephanus to Absalom, showing that he had paid her 38¾ carats as his rent for the crop of a piece of land in the thirteenth indiction.

\+ Π(αρὰ) τῆς κύρας Βικτορίνης δ(ι') ἐμοῦ Στεφάνου παιδὸς αὐτῆς
Ἀβεσαλώμ' γεωργῷ. ἐδεξάμην
παρὰ σοῦ ϋπὲρ ἀρ'γυρικῶν τοῦ ϋπὸ σὲ κτήματος τόπου
μετὰ σπόρου γενήματος τῆς σὺν θεῷ τρεισκαιδεκάτης
ἰνδικτίονος χρυσοῦ κεράτια τριάκοντα ὀκτὼ ἥμισυ
τέταρτον, γί(νεται) χρ κερ λη S d, ζυγ(ῷ) δημοσ(ίῳ)· καὶ πρὸς σὴν ἀσφάλειαν
ἐξέδωκά σοι τοῦτο τὸ ἐντάγιον ὡς πρόκειται συνβοηθηντικ(όν). +

2nd hand.

\+ Βικτωρίνη στοιχῖ μοι τὸ ἐντάγ(ιον) ὡς πρόκιται. Δαμιανὸς Ἰουλιανοῦ
ἀξιωθεὶ ἔγραψα ὑπὲρ αὐτ(ῆς) γράμμ(ατα) μὴ εἰδότος. +

1. l. Βικτωρίνης as in 8. 2. αβεσαλωμ' Pap. 7. l. συμβοηθητικόν. 8. Apparently the writer of the first seven lines, Stephanus, began this line with δ(ι') ἐμ(οῦ), which was afterwards erased, the chrism being added by the second hand. ϊουλιανου Pap. 9. l. ἀξιωθείς . . . εἰδυίας.

7. ἐντάγιον is equivalent to πιττάκιον, cf. xcvi. 6; the word is new.

L 2

XCVIII. *Sixth century* A.D. *Bodl. MS. Gr. class. e.* 73 (*P*). $3\frac{1}{8} \times 7\frac{1}{4}$ *in.*

Receipt for a supplementary payment of 2 solidi less 12 carats made by Epanakius to a *comes* who, if lines 5 and 6 contain his signature, was named Phoebammon, for a sycamore tree.

+ Π(αρὰ) τοῦ κόμιτος Ἐπανακίῳ̣ προ(νοητῇ)· παρ(έσχες)
ὑ(πὲρ) τῆς συκαμενέα̣ς
ὁμοί(ως). μετὰ τὰ δοθέντα νομίσματ(α) δέκα νομίσματα
δύο παρὰ δώδεκα, γί(νεται) ν̊ β π ϊβ. Παχὼν λ ἰ̈νδ(ικτίονος) ζ. //

2nd hand.

[+] Φοιβάμμων [σ]τοιχεῖ μ(οι) τ̣[ὸ] ἐ̣[ντάγ(ιον)]
τῶν δύο π(αρὰ) δώδεκα.

On the *verso*

+ ἐντάγι(ον) κόμ(ιτος) Ἐ̣π̣α̣ν̣α̣κ̣ί̣ῳ̣.

1. The second ε of συκαμενεας is corrected. l. συκαμινέας.

1. It would be possible to read παρ(άσχες), and to regard the document as an order from the *comes* to his steward; cf. ciii.
5. ἐντάγιον: cf. xcvii. 7, note.

XCIX. *Fifth or sixth century* A.D. *Bodl. MS. Gr. class. d.* 48 (*P*). $10\frac{1}{2} \times 6$ *in.*

Receipt granted by Flavius Gerontius to Aninus, showing that the latter had made two payments of 155 and 60 sextarii of οἰνόκρεον, which appears to be a synonym for οἰνάριον, thin or diluted wine.

Φαρμοῦθι ι. κατέβαλεν Ἀνῖνος ἐν τῇ ο̣υ̣ρ . [
διὰ Γρατιανοῦ ὑπὲρ πεντεκαιδεκάτης
ἰνδικτίονος οἰνοκρέου ξέστας ἑκατὸν

πεντήκοντα πέντε, γί(νεται) ξ / ρνε, καὶ διὰ [Κ]ωνσταντίου οἰνοκρέου ξέστας ἑξήκοντα, γί(νεται) οἰνοκρ ξ / ξ μόνους. Φλ(αούιος) Γερόντιος Ἀπολ(λωνίου) ἐξαι̣δ̣ό̣μην σου τὴν ἀποχὴν ὡς πρόκειται. //

7. l. ἐξεδόμην.

3. οἰνοκρέου: the word is only found in Jo. Malal. 2. 9 οὕστινας ἄρτους ἐκάλεσε Παλατίνους . . . ἑκάστου ἄρτου ἀφορίσας οἰνοκρέα καὶ βέστια, where L. Dindorf (*Scriptt. Hist. Byzant.* vol. 28. p. 322), following Chilmead (note *ad loc.*), reads οἶνον, κρέα. The present papyrus, while affording a strong argument for retaining the MS. reading in that passage, suggests that, notwithstanding the analogy of οἰνόμελι οἰνέλαιον, &c., κεράννυμι, not κρέας, supplies the second part of the compound. The production at this period of a mixture of wine and flesh is not easy to imagine at all, still less in such wholesale quantities. On the other hand the sense of οἰνάριον, diluted or weak wine, is no less appropriate here than in the passage quoted from Malala.

XCIX (*a*). *Sixth or seventh century* A.D. *Bodl. MS. Gr. class. d.* 49 (*P*). $8\frac{3}{4} \times 3$ *in.*

\+ Δανεὶτ ἀνεδέξατο Θαησίαν ὥστε αὐτὴν ἀπελθῖν εἰς διαίτην καὶ τὰ ἀπὸ διαίτης ποιήσῃ· εἰ δὲ μὴ ποιήσῃ ἐπὶ τῷ ἐμὲ βαλεῖν αὐτὴν εἰς τὴν φυλακήν.

5. l. ἀπελθεῖν. 6. l. δίαιταν. 8. l. ποιήσειν.

1. Trans. 'David has become surety for Thaesia on condition that she return to her home and busy herself with its duties; otherwise that I shall put her in prison.' Apparently Thaesia had committed some offence for which she had rendered herself liable to imprisonment, from which David saved her by becoming surety for her good behaviour on the above conditions.

2. ἀνεδέξατο ὥστε might also mean 'has become surety that,' or 'has received her back on condition that,' but neither of these explanations accounts very satisfactorily for the threat of imprisonment.

C. 683 A.D. *From the Fayoum. Brit. Mus. Pap.* DCCXXVIII. 13 × 4¼ *in.*

Acknowledgement of a payment, the particulars of which are lost, to Aurelius Kosmas from Victor the representative of Joseph, *dux*, of Arsinoe. The document is signed by two witnesses.

+ Ἐ[ν ὀνόμ]ατι τοῦ κυρίου καὶ δεσπότου Ἰησοῦ Χριστοῦ τοῦ θεοῦ
καὶ σωτῆρος ἡμῶν κ[αὶ] τῆς δεσποίνης ἡμῶν τῆς ἁγίας
θεοτόκου καὶ ἀειπαρθ(ένου) Μαρίας καὶ πάντων τῶν ἁγίων, ἔτους
Διοκλη(τιανοῦ) τγ̄θ̄ Μεσορὴ δευτέρᾳ ἑνδεκάτης ἰν(δικτίονος) ἐν Ἀρ(σινόῃ).
τῷ μεγαλοπρεπεστάτῳ Βίκτορι ἐκπροσώπῳ Ἰωσὴφ τοῦ
εὐκλεεστάτου δουκὸς ἀπὸ τῆς Ἀρσινοιτῶν πόλε(ως) Αὐρήλιος
Κοσμᾶς [τῶν] πρεσβυτέρων παρατούρας υἱὸς Ἰωάννου
ἀπὸ τῆ[ς αὐ]τῆς πόλε(ως) οἰκῶν παρ' ἔσωθεν ῥυμίου τοῦ ἁγίου Μάρκου.
ὁμολ[ογῶ ὁμοῦ] καὶ νῦν ἑκουσίᾳ γνώμῃ ἐπομνύμε(νος)
Θεὸν [παντο]κρ[ά]τορα εἰληφέναι καὶ δεδέχθαι καὶ
πεπ[ληρ]ῶσθ[αι] παρὰ τῆς ὑμετέρας μεγαλοπρεπείας
[. . . . . . .]στο̣[. . . . . Πα]ῦνι διαπραθέντος
[. . . . .]ε̣[. . . . . . .]υ μελιτοχρώου
[. . . . . . . τοῦτ'] ἔστιν χρυσίου νομισμάτια
[. . . . . πρ]ὸς χρ( ) ὑμετέραν ἀσφάλε(ιαν)
[πεποίημαι ταύτην] ὑμῖν τὴν πληρωτικὴν
[ἀπόδειξιν . . . . καὶ] ἐπερω(τηθεὶς) ὡμ(ολόγησα). + 2nd hand? + Κοσμ[ᾶς
[τῶν πρεσβυτέρ]ων στοιχεῖ μοι πάντ(α) ὡς πρό(κειται). +

3rd hand?

[+ . . . .]ς υἱὸς τοῦ μακαρίου Κοσμᾶ
[μαρτυρῶ] τῇδε τῇ ἀποδείξ(ει) ὡς πρό(κειται). +

4th hand.

+ Ὠρ̣[. . .]ρμ[. . .]ης μαρτυρῶ τῇδε τῇ ἀποδείξ(ει) ὡς πρ[ό]κ(ειται).

1st hand.

+ di emu Aaron esemioth(e) . . . . . δι' ἐμοῦ

'Ἀρὼν y^{θ} . . . . +

On the *verso*

+ πληρωτ(ικὴ) ἀ[πόδειξις . . about 30 letters] Βίκτορι. +

13. l. μελιτοχρόου.

4. As the eleventh indiction was 682–683, the ordinary Byzantine indiction beginning in each year on September 1 (in Egypt on Thoth 1 = Aug. 29) must here be meant. The movable indiction peculiar to Egypt (cf. notes on lxxxi. 14 and lxxxvi. 5) can hardly have begun so late as Mesore.

5. ἐκπροσώπῳ: *personam sustinenti*; the verb ἐκπροσωπεῖν is found, e.g. Eust. *Opusc.* p. 218, 24, but the substantive is new.

6. δουκός: the title unless applied to an Arab cannot have been more than honorific at this date.

7. παρατούρας = *paratura*, a word found in various senses in mediaeval Latin; v. Du Cange. The most fitting meaning here is perhaps that of *secretarium ecclesiae*. Or could the term have its more regular sense, and imply that Kosmas had the style and insignia of a πρεσβύτερος, without exercising the functions? (Hesych. παρατούριον, κράσπεδον.) It would hardly help matters to read πραιτοῦρα.

9. ὁμοῦ] cf. lxxxviii. 14.

15. χρ( ): what is transcribed as χ might be τ or γ; if πρ]ὸς is right, it is not easy to see what word can have been intended.

23. esemioth(e): h can represent either the Latin h or the Greek η; but if esemiote be read (cf. B. U. 303. 26, &c.), it is difficult to account for the horizontal stroke through the top of the letter, which should indicate abbreviation.

25. y^{θ} = ἀμήν, of which the numerals corresponding to the letters add up to 99; cf. Wessely, *Mittheil.* I. 113. The sign has not been recognized before in a published papyrus, though we conjecture that it occurs after Φίβ in B. U. 310. 26, and it may have escaped notice elsewhere among the elaborate flourishes with which documents of this period so frequently terminate. On this analogy Krall (*Mittheil.* I. 127) has suggested that the letters χμγ, which occasionally occur (at the end of a document in *Gr. Pap.* I. lxiv. 8, Brit. Mus. Pap. CXIII. 6 (*c*), 41, at the beginning in a papyrus in the possession of Professor G. Lumbroso), stand for ἡ ἁγία τριὰς Θ(εός), which will by the same method produce the required numeral. This explanation may be thought to gain some support from xci. 8, where the phrase ἡ ἁγία τριάς closes a letter. But the omission of Θ(εός) there is a serious drawback. This word, and the necessity of abbreviating it, are in fact the weak points in Krall's theory. Wessely (*Wiener Studien*, 1887, p. 253) thinks that the letters may be the initials of χειρός μου γραφή, and his view is adopted by Kenyon on Brit. Mus. Pap. CXIII. 6 (*c*). But these words are nowhere actually found in the required position. If the sign is to be explained by initials and not by numbers, the formula Χριστὸν Μαρία γεννᾷ of cxii (*a*) 1 gives a possible solution.

CI. *Seventh century* A.D. *From the Fayoum. Bodl. MS. Gr. class. f.* 56 (*P*). $2\frac{1}{4} \times 4\frac{1}{2}$ *in.*

Corn-tax receipt signed by Timotheus, showing that Kunon son of Venafrius had paid $1\frac{1}{12}$ artabae.

+ Φαῶφ(ι) η σίτου δευτ[έρας] ἰν(δικτίονος)
κτήσ(εως) Δόμνου Κύνων Οὐεναφρίου
Ἀπόλλω ϊδ( ) ἀρ(τάβην) μίαν δωδέκ(ατον), — α ιβ.
2nd hand. + Τιμόθεος. +

2. κτήσεως: the nominative could also stand here; cf. Wessely, *Pariser Papyri*, LXV. 1. 2. It is possible that Δόμνου should be printed with a small δ, and that Κύνων is meant for a genitive, in which case Ἀπόλλω is the person who paid the tax.

3. ἰδ(ιώτης)?

CII. *Seventh century* A.D. *Bodl. MS. Gr. class. f.* 57 (*P*). $3\frac{3}{4} \times 5\frac{1}{4}$ *in.*

Receipt given by Kosmas to Moses, a cultivator in his employ, for two payments of 1 solidus.

νο(μισμάτιον) α
+ Παρέ(σχε) γεωργ(ός) μου Μουσῆ ἰνδ(ικτίωνος) δʹ μ(ηνὸς) Μεσουρὲ
κη ὑ(πὲρ) διμωσον στ[. .]εων( ). +
ὁμ(οίως) νο(μισμάτιον) α, ἕνα, Θῶθ α.
ἐγὼ Κοσμᾶ Γεωρ(γίου) σ[το]ιχεῖ μοι. ++

1. l. Μεσορή. l. Μουσῆς. 2. l. δημοσίου? 3. l. ἕν. 4. l. Κοσμᾶς.

1. Μουσῆ: for the omission of the final ς cf. Κοσμᾶ, line 4; the form Μουσῆς occurs in Brit. Mus. Pap. XLVI. 109; B. U. 343. 3, &c.

CIII. *Sixth or seventh century. From the Fayoum. Bodl. MS. Gr. class. d. 50 (P).* $3\frac{1}{2} \times 10\frac{3}{4}$ *in.*

Order addressed to Entoulius by Theodore (?) to pay 40 solidi of pure gold, the price of some timber.

+ *Κυρ(ίῳ) Ἐντουλίῳ Θεό(δωρος ?). [παρ]άσχ(ες) ὑ(πὲρ) τιμ(ῆς) ξύλων ἡμῶν*
(καὶ) τοῦ δεσπ(ότου) μοῦ τοῦ κυρ(ίου) Ἀχ[. . .] . . [.]ρυ( ) νομισμάτια τεσσαράκοντα ὄβρυζα, ν̂ μ ὄβρυζ(α), τ[. ( ) Ἀθ]ὺρ ι ἰνδ(ικτίονος) ιε. di emu . . . .

1. Above the ο of Θεο is a line, which may be meant for υ; there would be room for three letters before παρ]. ϱ τι^μ Pap. 2. ϛ Pap. The letter lost before ρυ cannot be χ. The υ is written above the line. 3. The signature of the scribe in Latin becomes as usual a mere scribble; the conclusion of it is perhaps meant for esemeioth(e), cf. c. 23.

CIV. *Seventh or eighth century. From the Fayoum. Brit. Mus. Pap.* DCCXXVII. 5 × 9 *in.*

Account of various payments of wheat, made by a certain Phoebammon on account of land near the village of Macron.

+ *Ἐπεὶφ κα ἰνδ(ικτίονος) β χώρο(υ) Μάκρονο(ς) Φοιβά(μμων) Ἀβρα(αμίου) δ(ιὰ) Πιήου πρε(σβυτέρου) (ἀρτάβην) γ η΄, διμίρου ὄγδ(οον), καλὰ μ(όνα).*
δι᾽ ἐμοῦ Φλ(αουίου) πρε(σβυτέρου) γρ(αμματέως). +
+ *ἐπαγο(μένων) γ ἰνδ(ικτίονος) β —— δ(ιὰ) χειρ(ὸς) (ἀρτάβην) ιβ΄ μη΄, δωτέκ(α)τ(ον) σερακ(οσ)τ(όγδοον), καλὰ μ(όνα)* +
+ *τῇ (αὐτῇ) ἡ(μέρᾳ) ἰνδ(ικτίονος) β —— δ(ιὰ) Πιήου πρε(σβυτέρου) (ἀρτάβην) ϛ κδ΄ μη΄, ἥμισυ εἰκ(οσ)τ(οτέταρτον) σερακ(οσ)τ(όγδοον), καλὰ μ(όνα). δι᾽ ἐμοῦ τ(ο)ῦ αὐ(τοῦ).*

+ τῇ (αὐτῇ) ἡ(μέρᾳ) ἰνδ(ικτίονος) β — — δ(ιὰ) Μαθε(ίου ?) (ἀρτάβην) γ′, τρίτ(ον), καλὰ μ(όνα). δι' ἐμοῦ τ(ο)ῦ αὐ(τοῦ).

1. l. Μάκρωνος . . . διμοίρου. ο y η′ Pap.; if ο means artaba, the horizontal stroke elsewhere found above it or joined to it is omitted in this papyrus. The signs for the fractions are here and in lines 4 and 5 put before the written expressions of them. 3. l. δωδέκατον. 4. For the interpretation of the abbreviations at the beginning of the line, cf. B. U. 34. 21 ff. τ has a dot over it which might be meant for almost any letter, then comes apparently υ joined to η with a stroke to denote abbreviation; in 5 there is only τ with the dot over it, and η with the stroke of abbreviation. αυ at the end of lines 4 and 5 is also written very cursively, in line 5 becoming merely a line with a curve at the end of it.

1. Μάκρονο(ς): this name occurs in a list of villages in the Fayoum published by Magirus (*Wiener Studien*, vii. 119).

CV. 719 A.D. *From the Fayoum. Bodl. MS. Arab. d. 75*[1] *(P).* $5\frac{5}{8} \times 3\frac{7}{8}$ *in.*

This and the next papyrus are tax-receipts of the same date, written both in Greek and Arabic. In either case little of the Arabic part, which stands first, remains; but it does not seem to have been a repetition of the Greek.

The lack of published parallels renders the frequent abbreviations difficult of resolution, and the difficulty is in these examples increased by mutilation. There is however no doubt about the substance of the following text, which is a certificate granted by Zoubeeir son of Ziad (cf. cvi) that Senouthius son of Julius had paid $3\frac{1}{3}$ solidi in settlement of the tax for the first indiction.

For the reading of the Arabic we are indebted to Prof. Margoliouth.

. . . .

. . . . راله وكتب	. . . . and wrote . . . .
صفر سنة احدى وماىه	Ṣafar year one hundred and one.

Σὺν θ(εῷ) Ζουβεεὶρ υἱ(ὸς) Ζιὰδ Αὐμὶν
Σενουθ(ιῷ) Αἰουλίου Αμει( ) δ(ιὰ) Δαρερχ ἀπὸ Δευκ( ).

ἐ(γὼ) αὐ(τὸς) δέ(δεγμαι) δ(ι') ὑμῶν ὑ(πὲρ) διαγρ(αφῆς) ἰνδ(ικτίονος)
α ἀρ(ι)θ(μῷ) νο(μισμάτια) γ δίμερο(ν).
ἐγρ(άφη) Μ(εσορὴ) ἐ(πα)γ(ο)μ(ένων) β ἰνδ(ικτίονος) πρώτης.

(Seal) Believe in God and his apostles.

2. l. Ἰουλίου. Αἰουλί(ου) ταμεί(ᾳ ?) would also be possible. Λαρ κ.τ.λ.: the tail of the over written ρ of ερχ coalesces with the first stroke of the π of ἀπό; χ is over the ο. Possibly ἐρχ(ομεν . .) ἀπό, or Λαρερ( ) ἀπὸ χ(ώρου). For Λευκ( ), cf. cvi. 2. 3. ἐ(γὼ) αὐ(τός): the resolutions are doubtful; ε is followed by a stroke of abbreviation, succeeded by a broad υ, the left end of which is slightly thickened. l. δίμοιρον. 4. ἐ(πα)γ(ο)μ(ένων): εγ are parallel, μ is over the line; in cvi μ is replaced by ο.

1. Αὐμίν, Professor Margoliouth suggests, might seem to be the first word on the seal.

3. ἰνδ(ικτίονος) α: the year 101 of the Hegira began July 27, 719, and the first indiction was 717/8. There must therefore be some mistake; cf. note on lxxxvi. 5.

4. ἐπαγομένων β: the first day of the month Ṣafar in the year 101 of the Hegira corresponds to August 26; ἐπαγομένων β is August 25. Presuming that the Greek and Arabic dates refer to the same day and year, there is here another discrepancy.

CVI. 719 A.D. *From the Fayoum. Bodl. MS. Arab. d. 75² (P).* $3\frac{1}{4} \times 3\frac{3}{4}$ *in.*

Bilingual receipt from Zoubeeir son of Ziad to Senouthius Baouch, showing that the latter had paid $6\frac{1}{2}$ solidi for the tax of the first indiction. Compare the introduction to the previous papyrus.

. . . . .

وكتب صلح . . . . and wrote Salih

احدى وما ىه . . . . (year) one hundred and one.

\+ Σὺν θ(εῷ) Ζουβεεὶρ υἱ(ὸς) Ζ[ι]ὰδ Αὐμὶν
μην( ) Σεν(ου)θ(ίῳ) Βαοῦχ μ[. . . .] . . Λευκοβρ( )υ.
ἐ(γὼ) αὐ(τὸς) δέ(δεγμαι) δ(ι') ὑμῶν ὑ(πὲρ) διαγρ(αφῆς) ἰνδ(ικτίονος)
πρώτης

ἀρ(ι)θ(μῷ) νο(μισμάτια) ϛ (ἥμισυ). ἐγρ(άφη) Μ(εσορὴ) ἐ(πα)γο-(μένων) β ἰνδ(ικτίονος) πρ(ώ)της.

(Seal) امى ر نالله و سله Believe in God and his apostles.

For the abbreviations, &c., in this papyrus cf. cv. 4. ϛ Pap.

V. LATIN DOCUMENTS

CVII. *About the fifth century.* *Bodl. MS. Lat. class. g.* 1 (*P*). *On vellum.* 1½ × 3 *in.*

FRAGMENT from a juristic writer. The subject, *societas*, and the fact that Labeo is twice quoted, suggest that the author was either Sextus Pomponius or Julius Paulus. The passage does not however appear among the citations from their works in the *Corpus Juris*.

The hand is small and sloping, of the mixed uncial and minuscule type, similar in character to that of the Vienna fragment of the Formula Fabiana ascribed to the fourth century, and the Bodleian MS. of St. Jerome's translation of the Chronicle of Eusebius with the additions of Marcellinus. *b* and *d* have cursive forms; the main strokes of *p* and *r* are carried considerably below the line of writing; *m* is formed by three vertical strokes joined at the top by horizontal hair lines. We print the text as it stands, only dividing words and adding capital letters.

Recto . . . . . .

]pon[.
]s solut[.
]ṛi ịdem dieb· p̄
]b· et solui debet
]ṛet Lab· scr ·:·
? si]decesserit socius meus et
]. . . . . . ta . . . . b[.]ep· editat
. . . . . .

Verso

. . . . . .

ụso[
[.]auerị[
quoniam sọr[
ad eum ꝑtinu[
ipsum retinere ō : te[
Lab· ita inŧp̃tat ut societ[a
-tis nomen p̃ . . mi . . . tam[

. . . .

3. l. **diebus post** or **potest.**
5. l. **Labeo scribit**; cf. 13.
7. Here and in line 14 only the tops of letters remain.
11. l. **pertinu**[.
12. l. **omn**(. . ?).
13. l. **Labeo** . . . **interpretat**. There is nothing to determine the width of the column, and it is therefore doubtful whether the termination -tis in line 7 belongs to societa- in the previous line. If it does, not more than a couple of letters are lost at the beginning of line 6.

CVIII. *Plate V.* *October* 7, 167 A.D. *Brit. Mus. Pap.* DCCXXX. 8 × 9¼ *in.*

Conclusion of a letter, unfortunately too fragmentary to convey much information. The difficulties are augmented by the badness of the Latin, which suggests that the writer was not a person in high station; possibly he was only a copyist. The names mentioned do not seem to be otherwise known. The text is printed without punctuation.

. . . .

. . . .]rẹl[
. . . . r]ẹc̣ẹpisse . [. . . . .]sto[. . . . .]ṇ[.]
. . . .]a(m) denarios [. . . . . .]ngentos et [. . . . c]entum

. . . .] superari a[. . . . .]maur[. . . . . .]alicla(m)
. . . .]puratam et [. . . . . .]e barbari [. . . .]ei se fatum
[.] . . . . . [.]m barbaricum [. . . . .] miserat mi[hi] Cornelius
Germanus procurator meus quas has res intra scrip-
tas meas salbas sanas recepisse scripsi nonarum
Octobrium ad Fuluinos ad statione Liburne seides
interueniente Minucium Plotianum triarchum
et Apuleium Nepotem scriba(m) actum Fuluinos
nonis Octobris imp(eratore)· Uero· ter· et Umidio Quadrato
consulatus

3.]a(m): the same abbreviation is found in lines 4 and 11. It also occurs in the bilingual papyrus at Vienna (*Führer* 517) assigned to the early fourth century.

[quadri]ngentos would best fill the lacuna.

5.]puratam: perhaps a mistake for su]peratam.

]ei se: the second letter is much more like i than s.

6. barbaricum: or barbari cum?

7. procurator: here merely 'agent.'

9. Fuluinos: it is scarcely possible to distinguish f here and in the same word in line 11 from the p of imp. in line 12. For this reason the f of fatum in line 5 is marked as uncertain.

l. stationem: it is difficult to extract anything intelligible from the last six letters of the line; sedis or sedens can hardly be intended.

10. l. trierarchum: the accusatives in this and the following line seem to be mistakes for ablatives.

11. scriba(m): the full stop comes after this word, which we take to be the substantive, corresponding to tri(er)archum in line 10.

l. Fuluinis; the position of this place is not known.

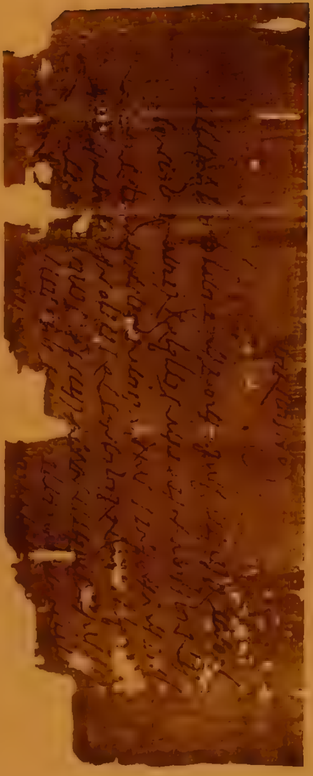
12. l. Octobribus.

13. l. consulibus; consulatus is quite clearly written.

CIX. *Second or third century. Bodl. MS. Lat. class. g. 2 (P).* 4 × 4 *in.*

Fragment of what appears to be a carpenter's account. It is written in a rather stiff broad cursive. On the *verso* are parts of two columns in Greek, the hand of which supplies an approximate date.

PLATE V



CVIII

CX

. . . . . .
] ṭẹrebrati xị
] . . . . . . s ạḷ[i ?]us [
] pareies . . . [. . . . .] . . . [
] . rem bis ṛi . . . . [
] claui ferrei ir[. . . .]e[
] ungium aereọrum[
] ilicis
. . . .

3. l. **paries ?** 6. l. **unguium.**

CX. *Plate V.* 293 A.D. *Brit. Mus. Pap.* DCCXXXI.
$4\frac{3}{4} \times 5$ *in.*

The following document seems to be part of a receipt for certain sums of money in the payment of which the *Equites promoti* of some legion were interested. It is possibly similar in character to the three receipts of the actuary Sergius in the Vienna Museum described in the *Führer* (Nos. 519–521) as being 'übergelieferte Heeresbedürfnisse.'

Except for the division of words and the distinction of capital initials for proper names, the text is printed as it stands. About sixteen letters seem to be lost at the beginning of each line.

? equit]ibuṣ promotis dd n͡n Diocletiani et Ma[x]imịạṇ[i augg] ẹṭ
Constantii et Maximiani] nobilissimorum Caesărum ag . . . [. .] . . [. . . . . .] . . i
]entum uiginti ex ḍ[i]e septimum K[al] Ianuar[i]as
2nd hand.] . date fideị num HS oc[t]ọgentum uig[inti] . . . . . . ti

]. . . . uus ỊỊ ẹqụas ẹṭ qua[dring]enti decem ta[. . .]ṃ . . [.] ṣụi
Diocletiano Aug V et] Maximiano Aug IIII Coss decerente Marciano a[ct]uario . . . VI.

1. **equit]ibus**: cf. Böcking, *Not. Dign.* I. 185 *inter solos Equites Promotos reperimus.*

The last letter of the line looks more like s than t; es however would be very difficult here, and c[o]s which might be read, is no less unsuitable, unless indeed it be intended for the first syllable of Constantii. But in that case we should not expect so much blank space after it.

2. Constantius and Maximianus were made Caesars in this year.

3. Perhaps **octog]entum**: cf. line 4.

ex die septimum: diem was perhaps intended. The loss of final m is common in documents of this class; cf. cviii. 9, &c. For the omission of a. d. after ex in dates, cf. the Latin military roll at Berlin (*Ephem. Epigr.* vii. p. 456 ff.) passim.

4. **num**: i. e. nummorum. l. **octingentûm.**

6. l. **decernente.** The character before VI may conceivably be X or ✳ (the sign for *denarius*); but it is not much like either.

VI. DOCUMENTS RELATING TO THE CHRISTIAN CHURCH

CXI. *Fifth or sixth century.* *Bodl. MS. Gr. th. d.* 2 (*P*). 11½ × 5¾ *in.*

Inventory of property belonging to the church of Apa Psoius in the village of Ibion, and entrusted to the keeping of John, 'presbyter and steward.' The list, we learn from the *verso*, was made by the archdeacon Elias. For the explanation of several of its numerous technical terms the editors are indebted to the Rev. F. E. Brightman.

The division into two columns is that of the papyrus.

\+ Ἀναγρ[α]φ(ὴ) τῶν ἁγί(ων) κ[ει]μηλ(ίων) καὶ ἑτέρων σκευῶν
τῆς ἁγί(ας) ἐκκλ(ησίας) ἄπα Ψ[ο]ίου κώμ(ης) Ἰβίωνος
παραδοθ(έντων) τῷ εὐλαβ(εστάτῳ) Ἰωάννῃ πρ(εσβυτέρῳ) καὶ οἰκ(ονόμῳ)
Χοίακ ιε // ιγ ἰνδ(ικτίονος), οὕτ(ως)·
ποτήρ(ια) ἀργυρ(ᾶ) γ.
ξέστ(ης) ἀργυρ(οῦς) α.
καταπετάσμ(ατα) β.
ῥάβδος σιδηρ(ᾶ) α.
ὁμοί(ως) μικρ(ὰ) α.
τράπεζ(α) μαρμαρ(ᾶ) α.
τρίπους χαλκ(οῦς) τῆς τραπέ-
ζ(ης) α.
μαμπ(άρια) λινᾶ τῆς τραπέζ(ης)
κγ.
μαμπ(άρια) ἐρεινᾶ ε.
οὐηλόθυρα ϛ.
ὁμοί(ως) παλαιὸν α.
οὐηλάρ(ιον) ἐρειν(οῦν) κρεμ(αστὸν) α.
στρῶμ(α) κρεμα̣σ̣τ̣(ὸν) α.
λυχνίαι χαλκ(αῖ) δ.
λυχνίαι σιδηρ(αῖ) β.
βωὸς χαλκ(οῦς) α.
βωμὸς χαλκ(οῦς) α.
λέβης χαλκ(οῦς) α.
κοκκούμ(ιον) χαλκ(οῦν) α.
λουτήρ(ια) χαλκ(ᾶ) β.
χειρολυχν(ίαι) β, μύξ(αι) ϛ.
πλοιάρ(ια) χαλκ(ᾶ) δ, μύξ(αι) δ.
βιβλία δερμάτι(να) κα.
ὁμοί(ως) χαρτία γ.
κοτύλ(η) α.
κύαθ(ος) α.
μάχαιρ(α) α.
κραβάκ̣τ̣(ιον) α.
μαγὶς ξυλ(ίνη) α.
τυλάρ(ια) δερμάτ(ινα) β.
θυΐαν α.
καθέδρ(αι) ξύλ(ιναι) γ.
σεμψέλλ(ια) β.
ἰο̣τ̣(   ) τριυφ(αντὸν) α.
ἀπαιοθήκ(η) α.
λύκηθ(ος) χαλκ(οῦς) α.

On the *verso*

δι' ἐμοῦ Ἠλίου ἀρχιδιακ(όνου) ὑπ(ὲρ) τοῦ ἁγί(ου) ἄπα Γεωργίου.

2. ϊβιωνος Pap. 3. ϊωαννη Pap. 20. l. βωμός. 32. l. κραβάτιον. 35. l. θυΐα. 37. l. συμψέλλ(ια). 39. l. ἀποθήκη. 40. l. λήκυθος.

2. ἄπα Ψοίου: cf. Wessely, *Proleg.* p. 17. He is the Abyssinian saint *Besōi.* κώμης Ἰβίωνος: cf. B. U. 91. 4; 328. i. 29, &c.

6. ξέστης, Mr. Brightman thinks, means 'paten,' though χερνιβόξεστον is used for the ewer and basin with which the celebrant washes his hands (see e. g. Εὐχολόγιον τὸ μέγα, the ordination of a sub-deacon). As illustrating the fact of there being three chalices to one paten, the Egyptian Liturgy of St. Mark, in the offertory prayer, is exceptional in alluding to a number of chalices (Brightman, *Lit. East. and West.* p. 124 ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὰ ποτήρια ταῦτα).

7. καταπετάσματα: either hangings of the altar canopy, or curtains in front of the sanctuary.

8. ῥάβδος: probably the οὐηλόθυρα, or curtains over the central door of the sanctuary (line 14), were hung on this; the ῥάβδος μικρά may have been used for the καταπετάσματα already mentioned or the *velarium* of line 16.

10. τράπεζα: the slab of the altar which was supported by the τρίπους (line 11) and perhaps the βωμός (lines 20, 21). Cf. Pollux, *Onom.* x. § 81 καὶ μὴν καὶ τὰ ἐπιτιθέμενα τοῖς τρίποσι τράπεζαι καλοῦνται καὶ μαγίδες.

12. μαμπάρια: i. e. μαππάρια; cf. the form μαμπάριος, Chrys. *Homil. de Circo.* The μαμπ. λινᾶ are probably the linen cloths covering the altar, while the μαμπ. ἐρεινᾶ, Mr. Brightman suggests, may be the veils with which the oblation is covered. ⲙⲁⲡⲡⲁ is the general Coptic word for the coverings of the paten and chalice.

14. οὐηλόθυρα: on this word (now by mistake βημόθυρα, and used of the door itself, not of the curtain) see Ducange, *Descript. S. Sophiae,* 72 (Migne, *P. G.* lxxxvi. 2233), and *Gloss. inf. Lat.* s. v. *velothyrum. Velum* was adopted in Hebrew for the veil covering the ark of the sacred rolls (Edersheim, *Life and Times*, i. p. 436); in Greek for the veil of the sanctuary (St. Athan. *Hist. Arian.* 56); in Syriac in the same sense (Brightman, *Lit. East. and West.* p. 268).

17. στρῶμα κρεμαστόν: possibly this and the *velarium* of the previous line were part of the decoration of the Episcopal throne.

20. βωός: if, as seems probable, the writer intended βωμός, this item is repeated in the next line by mistake.

22. λέβης is probably the basin for the handwashing; cf. note on line 6.

23. κοκκούμιον: *cucuma*; a *cucumellum argenteum* figures in the list of property handed over by Paulus bishop of Cirta to Felix the *curator reipublicae* (Baronio, *Annales Eccles.* an. 303, xii).

24. λουτήριον is used for a baptismal font in *adv. Constant. Caball.* among the works of St. John of Damascus (Migne, *P. G.* xcv. 325 d), and in Samonas of Gaza, *Disceptatio* (Migne, *P. G.* cxx. 829 c).

26. πλοιάρια: evidently lamps of some kind, as they were provided with μύξαι; but the word is new in this signification.

29 and 30. κοτύλη and κύαθος may be the vessels in which the wine and the water respectively are brought for the preparation of the chalice.

31. μάχαιρα: this may be what was in after times called λόγχη, the lance for the preparation of the bread. But there seems to be no other evidence for its use so early: St. Theodore the Studite, *adv. Iconomach.* i. (Migne, *P. G.* xcix. 489 b) is apparently the oldest known reference; and anyhow it is doubtful whether a purely Byzantine instrument would be used so early in Egypt.

32. κραβάτιον: κράββατος is used of a bier by Cedrenus, *Justinian.* an. 31 τοὺς κ. τῶν ἐκκλησιῶν (Migne, *P. G.* cxxi. 736 c); cf. κραβατταρία in the same sense in *Chron. Paschal.* an. 605 (ib. xcii. 976 a) and Jo. Malal. *Chronograph.* xvi (ed. Bonn, p. 397) and xviii. (ib. p. 436).

33. μαγίς here is more likely to be equivalent to μάκτρα than a synonym for τράπεζα; cf. note on line 10.

37. σεμψέλλια: *subsellia*, the seats of the presbyters along the curve of the apse, on each side of the throne; cf. St. Athan. *Hist. Arian.* 56 (I. 378 b) οἱ χριστομάχοι ἁρπάσαντες τὰ συμψέλλια καὶ τὸν θρόνον καὶ τὴν τράπεζαν.

38. ἴοτ( ): the second letter might be α, the third γ or υ.

CXII. 577 A.D. (?) *Brit. Mus. Pap.* DCCXXIX.

$8\frac{1}{2} \times 13\frac{1}{2}$ *in.*

This papyrus, which is carefully written in a fine uncial hand of the later Byzantine period, contains the conclusion of a Festal Epistle fixing the date of Easter, addressed by a Patriarch of Alexandria to the Egyptian Churches. The important privilege of appointing the date of Easter was conceded to the Bishops of Alexandria by the Council of Nicaea, no doubt owing to the traditional superiority of Egyptian astronomical calculations. Several of the Festal Epistles of St. Athanasius and St. Cyril have been preserved, and show that the occasion was used by the Bishop or Patriarch for delivering a homily, generally of considerable length. It is probable that in the present papyrus we have but a small portion of the whole document.

The papyrus begins (lines 1–9) with a long quotation which has been identified by Mr. C. H. Turner as the beginning of St. Cyril's Commentary on St. John xix. 28; at its close (lines 9–11) the writer excuses himself from pursuing the subject further. The passage from St. Cyril for its emphasis on the reality of Christ's sufferings seems to have been

often appealed to both by the orthodox against the Monophysites and by the more moderate against the extreme representatives of Monophysitism itself: see the references to the Third Council of Constantinople and to Severus of Antioch given in Pusey's edition of St. Cyril, *ad loc.*

There follow (lines 12–16) the regulations about Easter. The beginning of the Lenten fast is fixed for Phamenoth 19 (March 15), that of Holy Week for Pharmouthi 24 (April 19), while the fast is to be ended on Pharmouthi 29 late in the evening, Easter Day being fixed for the next day (Pharmouthi 30 = April 25). The letter concludes with pious aspirations for the subjection of certain 'enemies' (lines 16–18), the peace and unity of the whole Church (lines 18–20), and a doxology (lines 21–22).

In spite of the loss of the beginning, there is fortunately enough evidence to fix the date of the papyrus, at any rate within narrow limits. The occurrence of a quotation from St. Cyril affords a *terminus a quo*, and the fact of Easter Day falling on April 25 limits the choice to the three dates, 482, 577, and 672, the next occasion of this Easter, 919, being too late on all grounds to be possible. Of these 482 may safely be rejected on palaeographical grounds. The writing of the papyrus is very similar to that of the Codex Marchalianus; and though the dating of Byzantine uncials is still extremely precarious, there are no grounds for attributing this type of hand to so early a period as the fifth century. It is of course possible that this may be a copy of an earlier document. But unless the later dates are on internal grounds unlikely, there is no need to fall back upon this supposition.

Alone, the evidence of the handwriting would perhaps be more in favour of 672 than 577. No argument for either date can be drawn from the passage (lines 16–18) mentioning 'the subjection of our enemies to the kings.' In 672 the Saracens were pursuing their victorious course and even organizing the expedition against Constantinople; in 577 the Lombard invasion of Italy, and on the eastern frontier the protracted war against the Persians (572–591), were in full progress. Nor does the plural *βασιλεῖς* help in deciding between the two dates. Even if it refers to two Emperors and not, as is equally possible, to the Emperor and Empress, it suits 577, when Justin II was reigning with Tiberius (see *Gr. Pap.* I. lx. 2, note), as well as 672, when Constantius IV was associated with either his brother or his son (Bury, *Hist. of the Later*

Roman Empire, ii. 309). The view that 672 is the date of the papyrus is however open to a serious if not fatal objection. In that year according to our authorities there was no Orthodox Patriarch at Alexandria. Peter, the degenerate successor of Athanasius and Cyril, had taken refuge at Constantinople in 653, and for seventy-four years there were only Monophysite Patriarchs. Under these circumstances it would be difficult to account for a copy of the Festal Epistle for 672 finding its way to Egypt at all, or at any rate beyond Alexandria. On the morrow of the great Saracen invasion there can have been little or no communication with Constantinople. On the other hand, if the writer was the Monophysite Patriarch, he would hardly have used the language of prayer for the success of the Imperial arms (line 17), since loyalty to the Emperor was a mark of the orthodox Melkites or 'King's men,' while the Monophysites avenged the repression exercised against them from Constantinople by open adhesion to the Arab conquerors. This argument however is not conclusive, for the Copts have kept the prayers for the Emperor, though they have given them a new turn by inserting 'of the land' (ǸΤЄ ΠΙΚΑϨΙ).

On the whole it would seem safer not to press the meaning of the sentence about οἱ ἐχθροί, but, regarding this as a conventional expression, to adopt the earlier date, 577, which has the additional advantage of being nearer to the time when the Patriarchs of Alexandria are known to have issued Festal Epistles.

The text of the papyrus is printed as it is in the original, except that words are divided.

. . . .

]Φ̣[ΑΙ]Ν̣Є̣Ϲ̣Θ̣Α̣Ι̣ ΤЄΛЄΙωϹ ЄΧΟΥϹ[ΑΝ

ͻ ΠΑϹΧЄΙ ΤΙ ΠΑΛΙΝ ЄΝ ΤЄΛЄΥΤΑΙΟΙϹ Η ϹΑΡΞ· ΪΔΙΟΝ ΤЄ ΚΑΙ ΦΥϹΙ-[Κ]ΟΝ Τ[. . . . . . .

ͻ ΤΟ ΠΑΘΟϹ· ЄΙϹΔЄΧЄΤΑΙ ΓΑΡ ΤΟ ΔΙΨΗΝ ΤΑΙϹ ΠΟΛΥΤΡΟΠΟΙϹ ΑΙΚЄΙΑΙϹ ΞΗΡ[ΑΝΟΜЄΝΗ·

ͻ ΔЄΙΝΟΙ ΓΑΡ ΟΙ ΠΟΝΟΙ ΠΡΟϹ ΤΟ ΑΝΑΓΚΑϹΑΙ ΔΙΨΗΝ ЄΜΦΥΤω ΤΙΝΙ ΚΑΙ ΑΦΡΑϹΤω ΘЄΡ-

ͻ ΜΟΤΗΤΙ ΤΗΝ ЄΝ Τω ΒΑΘЄΙ ΔΑΠΑΝωΝΤЄϹ ΪΚΜ[ΑΔ]Α ΚΑΙ Δ[Ι]ΑΠ[Υ]ΡΟΙϹ ΤΙϹΙ ΠΡΟϹΒΟ-

ͻ ΛΑΙϹ ΤΟ ΤΟΥ ΠΑϹΧΟΝΤΟϹ ΔΙΑΚΑΙΟΝΤЄϹ ϹΠΛΑΓΧΝΟΝ· ΗΝ ΜЄΝ ΓΑΡ ΟΥ ΧΑΛЄΠΟΝ

ΤΩ ΤΑ Π[ΑΝΤΑ] ἸCΧΥΟΝΤΙ ΘΩ ΛΟΓΩ ΑΠΟCΤΗCΑΙ ΚΑΙ ΤΟΥΤΟ ΤΗC ΕΑΥΤΟΥ CΑΡΚΟC·
ΑΛΛ ΩCΠΕΡ ΕΦΗΚΕΝ ΠΑΘΕΙΝ ΤΑ ΕΤΕΡΑ ΠΑCΧΕΙ ΚΑΙ ΤΟΥΤΟ ΚΑΤ ΕΚΟΥCΙΟΝ ΒΟΥ-
ΛΗCΙΝ· ΟΥΚΟΥΝ ΕΖΗΤΙ ΠΙΕΙΝ· ΕΠΕΙ ΟΥΝ ΤΑ ΕΙΡΗΜΕΝΑ ΠΡΟC ΑΠΟ-ΔΙΞΙΝ ἸΚΑΝΑ
ΓΕΓΟΝΕΝ· ΦΟΡΤΙΚΟΝ ΤΟ ΠΕΡΙΤΤΟΝ ΤΩ ΛΟΓΩ ΠΡΟCΘΕΙΝΑΙ ΜΗΚΟC· ΗΔΗ ΤΟΥ ΚΑΙ-
ΡΟΥ ΚΑΛΟΥΝΤΟC ΗΜΑC ΠΡΟC ΤΗΝ ΠΑΡΟΥCΑΝ ὙΠΟΘΕCΙΝ· ΑΡΧΟ-ΜΕΝΟΙ ΤΗC ΜΕΝ ΑΓΙΑ[C
ΤΕCCΑΡΑΚΟCΤΗC· ΑΠΟ ΙΘ ΤΟΥ ΦΑΜΕΝΩΘ· ΜΗΝΟC ΚΑΤΑ ΤΑC ΕΥΑΓ-ΓΕΛΙΚΑC ΠΑΡΑΔΟCΙC
ΤΗC ΔΕ ΕΒΔΟΜΑΔΟC ΤΟΥ CΩΤΗΡΙΟΥ ΠΑCΧΑ· ΑΠΟ ΚΔ ΤΟΥ ΦΑΡΜΟΥΘΙ ΜΗΝΟC·
ΠΕΡΙΛΥΟΜΕΝ ΤΗΝ ΝΗCΤΕΙΑΝ ΤΗ ΚΘ ΤΟΥ ΑΥΤΟΥ ΦΑΡΜΟΥΘΙ ΜΗΝΟC ΕCΠΕΡΑ ΒΑΘΙΑ
CΑΒΒΑΤΩ· ΕΟΡΤΑΖΟΝΤΕC ΤΗ ΕΞΗC ΕΠΙΦΩCΚΟΥCΗ ΚΥΡΙΑΚΗ· CΥΝ-ΑΠΤΟΝΤΕC ΕΦΕ-
ΞΗC ΚΑΙ ΤΑC ΕΠΤΑ ΕΒΔΟΜΑΔΑC ΤΗC ΑΓΙΑC ΠΕΝΤΗΚΟCΤΗC· ΟΥΤΩ ΓΑΡ ΗΜΩΝ ΕΟΡ-
ΤΑΖΟΝΤΩΝ· ΤΩΝ ΕΧΘΡΩΝ Η ὙΠΟΤΑΓΗ ΤΟΙC ΒΑCΙΛΕΥCΕΙ ΔΙΑ ΤΗC ὙΜΩΝ ΠΡΟC ΘΝ
ἹΚΕΤΕΙΑC· ΕΥ ΟΙΔΑ ΟΤΙ ΓΕΝΗCΕΤΑΙ ΚΑΙ ΤΗ ΚΑΘ ΗΜΑC ΕΚΚΛΗCΙΑ ΤΗΝ ΕΙΡΗΝΗΝ ΑΙΤΟΥ-
ΜΕΝΟΙC ΕΛΠΙΖΟΜΕΝ ΜΗΔΑΜΩC ὙΜΑC ΑΠΟΤΕΥΞΕCΘΑΙ· ΑΛΛΑ ΚΑΙ ΕΙ ΤΙ ΕCΤΙΝ ΕΞ ΑΥ-
ΤΗC ΑΠΟΚΡΙΘΕΝ ΛΙΨΑΝΟΝ ΕΝ ΟΜΟΝΟΙΑ ΔΙΑ ΤΟΥ CΡC ΗΜΩΝ ΧΥ CΥΝΑΦΘΗCΕΤΑΙ·
ΜΕΘ ΟΥ ΤΩ ΘΩ ΚΑΙ ΠΡΙ CΥΝ ΑΓΙΩ ΠΝΙ· ΔΟΞΑ ΚΡΑΤΟC ΤΙΜΗ· ΠΑΝΤΟΤΕ ΚΑΙ ΝΥΝ
ΚΑΙ ΑἹ ΚΑΙ ΕΙC ΤΟΥC ΑΙΩΝΑC ΤΩΝ ΑΙΩΝΩΝ ΑΜΗΝ ΧΧΧ

1. St. Cyril's Commentary on St. John xix. 28 (ed. Pusey) begins *Πεπληρωμένης ἁπάσης ἀσεβείας ἐπὶ Χριστῷ παρὰ τῆς τῶν Ἰουδαίων ἀνοσιότητος, καὶ λοιπὸν ἐλλείποντος οὐδενὸς εἰς τὸ φαίνεσθαι τελείως ἔχουσαν τὴν ὑπὲρ λόγον ὠμότητα, πάσχει τι πάλιν ἐν τελευταίοις ἡ σὰρξ ἴδιόν τε καὶ φυσικόν· εἰσδέχεται κ.τ.λ.* The quotation in the papyrus shows some variations. There seems hardly room for *τὴν ὑπὲρ λόγον ὠμότητα* at the end of line 1. *ἴδιόν τε καὶ φυσικόν* is in the papyrus separated from

πάσχει and forms part of a new sentence which is not found in Pusey's or Aubert's text. Line 2 perhaps ended Τ[ΟΙC ΑΝΘΡΩΠΟΙC.

7. ΤΑ Π[ΑΝΤΑ] Pap.: πάντα Pus. ΕΑΥΤΟΥ Pap.: ἰδίας Pus. The quotation continues as far as ΠΙΕΙΝ in line 9, but there are no marks of quotation to lines 7, 8, 9.

8. ЄΦΗΚЄΝ Pap.: ἑκὼν ἐφῆκε Pus.
ΚΑΤ Pap.: καθ' Pus.

CXII (*a*). *About the seventh century. Bodl. MS. Gr. th. g.* 6 (*P*). *On vellum.* $2\frac{1}{4} \times 3$ *in.*

Verse from the Psalms (i. 3), preceded by a thrice repeated Christian formula. It is written in small irregular uncials. Possibly it may have been used as a choir-slip.

\+ X̅C̅ ΜΑΡΙΑ ΓЄΝΝΑ ΚΑΙ + ΜΑΡΙΑ X̅C̅ ΓЄΝΝΑ Κϛ X̅C̅ ΜΑ-
ΡΙΑ ΓЄΝΝΑ Κϛ ЄCΤЄ ΦΟC ΤΟ ΞΥΛΟΝ ΤΟ ΠЄΦΥΤЄΥ-
ΜЄΝΟΝ ΠΑΡΑ ΤΑC ΔΟΙЄΞΟΤΟΥC ΤΩΝ ΫΤΑ-
ΤΩΝ Ο ΤΩΝ ΚΑΡΠΟΝ ΑΥΤΟΥ ΔΟCЄΙ ЄΝ
ΚϛΡΟ ΑΥΤΟΥ Κϛ ΤΟ ΦΥΛΛΟΝ ΑΥΤΟΥ ΟΥΚ Α-
ΠΟΡΗЄΙCЄΤϛ + β̄/ αχλω

1. l. Χ(ΡΙCΤΟ)Ν. It is just possible that this line contains the explanation of the letters χμγ, occasionally found at the beginning or end of papyri; cf. note on c. 23.

2 ff. The verse in Cod. Vat. runs:—καὶ ἔσται ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τοὺς διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν αὐτοῦ δώσει ἐν καιρῷ αὐτοῦ· καὶ τὸ φύλλον αὐτοῦ οὐκ ἀπορρυήσεται.

6. The letters after the cross are written rather above the rest of the line; below are six more crosses, and beneath them is what looks like APSAVT in Latin capitals turned upside down.

CXIII. *On vellum. Eighth or ninth century. Bodl. MS. Gr. th. e.* 4 (*P*). 7 *in. sq.*

For the introduction and notes to this document we are indebted to the Rev. F. E. Brightman, who has also helped largely in the reconstruction of the text. Our own remarks are enclosed in square brackets.

Vellum leaf containing part of a deacon's *ektene* or litany, probably a Diptych, belonging to the Coptic rite and commemorating the Blessed Virgin, two Archangels, the Councils, the Church, the sitting archbishop (i.e. probably the Patriarch of Alexandria) and bishop, SS. John the Baptist and Stephen, the offerers, the celebrant, and the founders of the great sees, and breaking off in the course of the commemoration of the Twelve Apostles. It is in Coptic Greek, much corrupted in transmission and apparently written by a scribe who did not understand it. Its Coptic and Monophysite character is clear from the occasional use of ϯ for ΤΙ and ϩ for the breathings, from the constant insertion of the Coptic case-prefix Ν, from the use of ΑΒΒΑ and ΝΙΜ, and from the commemoration of the Patriarch Dioscorus. It may be compared with the fragments published by Giorgi in *Fragmentum evang. S. Joannis graecocoptothebaicum,* Rome, 1789, pp. 353–366, and with the formulae of the present Coptic rite in the *Deacons' and Readers' Manual,* Cairo, 1887, especially pp. 90 sqq. The order of its commemorations is exceptional and at some points the text is almost unintelligible.

[The scribe began by inserting dots frequently after words or syllables and over ι and χ, but they become much rarer towards the end. We give first a copy of the original as it stands, then the reconstruction, marking the doubtful places with an obelus.]

[ΠΕΡΙΤΗ]Ϲ̣ΕΠΡΕϹ · ΒΪ · ΑϹ · ΚΑΪ · ΚΑ · ΤΪ · ΩϹΤΗϹ · ΑϹΠΙΛΟΥ
[. . . . . .] ΤΩΝ · ΜΪΑΝΤΩΝ ·

[ΠΕΡΙΤΗ]Ϲ̣ΕΠ · ΡΕϹΒΪΑ · Ϲ · ΤΗϹΑΓΪΑϹ · ΚΑΪΠΑΛΪΝ · ΑΧ̈ · ΡΩΝ ·
[ΤΟΥ · Κ]ΑΪΠΑ · ΝΗΡΗ · ΤΟΥ · ΚΑΪΝΗΝΤΩⲜΟΥΚΑΙ · ΠΑΡ ·
[ΘΕΝΟ]Υ · ΜΗΤΕ · ΡΟΥΧΥ̅ · ΜΑΡΙΑϹ · ΚΑΪ · ΤΟΥ · ΑΡΧ̈ΑΓΓ̇Ε ·
[ΛΟΥ]ΜΪΧ̈ΑΗΛ · ΚΕ · ΓΑΥ · ΡΪΗΛ · ΤΟΥ · Κ̅Υ̅ · ΔΕ · ΘΩΜΕΝ ·
[.]⁝Α · ΚΪ · ΟΥ · ⲜΕ · ΡΕΤΩϹ · ΚΕ · ΕΥ · ΛΩ · ΓΙ · ΜΕ · ΝΩΝΤΡΙ ·
ΑϹΗΝΩ · ΔΩϹ · ΕΪ · ΚΩϹ · ΤΑΝϯ̈ΝΟΥ · ΠΩΛΪϹ · Ρ̅Ν̅ ·
ΕΦ̈Ε : ϹΩΝ · Ϲ̅Ν̅ · ΕΝΕΡ̈ΚΑΪΑ · ΤΗΝ · ΚΪΡΪΛ · ΛΟΥ ·
ΚΕϯ̈ · ΩϹ · ΚΕ · ΡΟΥ · ΜΕΤΑΤΩΝ · ϹΥΝ · ϩΟΥ · ΤΩϹ ·
ΚΑΙ · ΕΥ · ΛΩΓΙ · ΜΗ · ΝΩΝ · ΥΜ · ΜΑ · ΜΟΥ · ΩΠΩϹΕΥ
Χ̈ΗϹ · ΚΑΪΕΠΡΕϹΒΪ · ΑϹ · ΤΗϹ · ΠΑΝ · ΤΗϹ · ΑΥ · ΤΗΝ ·
ΕΚΕΡΪϹ · ΕΙΘΕ · ΕΜΠΑΡΡΟΥϹΪ · Α · ΕΠΕΛ · ΛΗϹ · ΑΚ ·
ⲜΪΩΝΚΕϯ̈ΚΕ · ΩΝ · ΑΥΤΩΝΤΟΥΚΪΡΪΟΥΔΕΕΪ ·
ΘΩΜΜΗΝ :—

ΠΕΡΪΤΗС · ЄΙ · ΡΗΝΗС · ΚΑΪ · ΑΜΜΑΝΪ · ΑС · ΚΑΘΩΛΪ ·
ΚΗ[С]ΤΟΥΚ̅Υ̅ · ЄΚΛЄС · ΪΆ · ΚΑΪ · ΤΟΥ · Α · ΚΪΟΥ · ΩΡΘΟ
ΤΩⲜΩ · ΝΗΜΩΝ · ΑΒΑΝΪΜ · ΑΡΧ̈ΗЄΠΙСΚΩΠΩС ·
ΤΟΥ]СΙΝΑΪΤΟΥΡ · ΓΟΥ · ΑΥΤΟΥ · Α · ΒΑ · ΝΪΜ · ЄΠΪС ·
[ΚΩ]ΠΟΥ · ΚΥ · ΤΟΥΑ · ΓΙ · ΟΥ · ΑΓΙ · ΟΥ · ΪΩȢΑΝΟΥ ·
[ΠΡΟΔΡΟΜΟΥ] · ΚЄ · ΒΑΠ · ΔΪСΤΟΥ · ΚЄΠΑΡ

On the *verso*

ΘΗΝΟΥ · ΚΥΜΑΡΤЄ[Ρ] · ΟΥ · ΚΥΤΟΥΚΙ[ΡΙΟΥСΤЄΦΑΝΟΥ
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ΚЄΠΑΝΤΩΝΤΩΝΑΓΙΟΥ · ΓЄΑΝ†ΛЄΜΨЄ̣[ΩСΤΩΝΠ
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ΠΡЄСΒΗΤЄΡΟΥ · Δ̅Ι̅ · ΚЄΠΑ · СΗС · ΤΗС · ЄΚΛЄ[СΙΑС
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ΟΥΑΒΑΪΟΥȢΑΝΝΟΥΑΠΩСΤΩΛΟΥΚЄΟΥΑΝΚЄ
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ΙΑΚΧ̈ΩΒΩСΥΟΥСЄΒЄ[ΔΑΪΟΥΚΑΪΪΟΥȢΑΝ
ΝΟΥΑΤЄΛΦΟ[ΥΑΥΤΟΥ

[Περὶ τῆ]ς πρεσβείας καὶ ἱκετείας τῆς ἀσπίλου [δεσποίνης] τῶν ἁπάντων.

[Περὶ τῆ]ς πρεσβείας τῆς ἁγίας καὶ παναχράν[του] καὶ παναρέτου καὶ ἐνδόξου ἀειπαρ[θένο]υ μητρὸς Χριστοῦ Μαρίας καὶ τοῦ ἀρχαγγέ[λου] Μιχαὴλ καὶ Γαβριὴλ τοῦ Κυρίου δεηθῶμεν.

[῎Ετ]ι καὶ ἐξαιρέτως τῶν εὐλογημένων τριῶν συνόδων ἐν Κωνσταντινουπόλει ρν´, (ἐν) Ἐφέσῳ σν´, †ἐν Νικαίᾳ τιη´†, Κυρίλλου καὶ Διοσκόρου μετὰ τῶν σὺν αὐτοῖς καὶ εὐλογημένων ὁμονόων, ὅπως εὐχαῖς καὶ πρεσβείαις ταῖς πάντων αὐτῶν †χαρίσηται ἡμῖν παρρησίαν ἐπ' ἐλεύσει (τοῦ)† ἁγίου καὶ δικαίου, τοῦ Κυρίου δεηθῶμεν.

Περὶ τῆς εἰρήνης καὶ ὁμονοίας καθολικῆς τοῦ Κυρίου ἐκκλησίας, καὶ τοῦ ἁγίου ὀρθοδόξου ἡμῶν ἀββᾶ νιμ ἀρχιεπισκόπου, τοῦ συλλειτουργοῦ αὐτοῦ ἀββᾶ νιμ ἐπισ[κό]που, καὶ τοῦ ἁγίου ἁγίου Ἰωάννου [προδρόμου] καὶ βαπτιστοῦ καὶ παρθένου καὶ μάρτυρος, καὶ τοῦ κυ[ρίου Στεφάνου] πρωτοδιακόνου καὶ πρωτομά[ρτυρος], καὶ πάντων τῶν ἁγίων, καὶ ἀντιλήψε[ως τῶν π]ροσφερόντων τὰ δῶρα, τῆς ἐμ[οῦ τοῦ] πρεσβυτέρου ὁ δεῖνα, καὶ πάσης τῆς ἐκκλη[σίας] ὀρθοδόξων τοῦ Κυρίου δεηθῶμεν.

Καὶ τοῦ ἁγίου Πέτρου πρώτου ἀποστόλου καὶ πρώτου ἀρχιεπισκόπου Χριστῷ ἐγκοιμηθέντος τῆς πόλεως Ῥώμης, καὶ τοῦ ἁγίου ἀββᾶ Ἰωάννου ἀποστόλου καὶ εὐαγγελιστοῦ παρθένου ἀρχιεπισκόπου τῆς πόλεως Ἐφέσου, καὶ τρισμακαρίου ἀββᾶ Λουκᾶ ἀποστόλου καὶ ἀρχιεπισκόπου ἐν Χριστῷ ἐγκοιμηθέντος τῆς πόλεως Ἀλεξανδρείας, καὶ τοῦ ἁγίου ἀββᾶ Μάρκου ἀποστόλου καὶ εὐαγγελιστοῦ καὶ ἀρχιεπισκόπου κοιμηθέντος τῆς πόλεως Ἀλεξανδρείας, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν δώδεκα ἀποστόλων Σίμωνος ὃ[ν ὠνόμ]ασε Πέτρον, Ἀνδρέα ἀδελφοῦ α[ὐτοῦ], Ἰακώβου υἱοῦ Ζεβε[δαίου καὶ Ἰωάν]νου ἀδελφοῦ αὐτοῦ.

1. For περί, in the place of the more usual ὑπέρ, cf. line 16 and Giorgi's fragments.

2. 'The Lady of us all' is Coptic and Abyssinian, and is perhaps not otherwise used; ἡ δεσποίνη ἡμῶν is the ordinary Greek form. The duplication of the commemoration of the Virgin is curious. [δεσποίνης, to be got into the lacuna, must have been contracted. ? l. τῶν μιαντῶν.]

7. ῎Ετι is very uncertain, but it is a common form. [The remains of the letter before Α are more like Β than anything else.] Perhaps τῶν ἐξαιρέτων καί should be read, as 'especially' after the preceding paragraph is strange.

8. Constantinople, 381 A.D.; Ephesus, 431 A.D. The fathers of Ephesus are generally commemorated as 200, not 250, having in fact been 198.

9. 'The 318 in Nicaea': the ordinary form of commemoration; but the correction is very questionable, and the position after Ephesus would be very difficult to account for. It may be ἐνεργείᾳ τῇ, in which case line 10 must contain a participle such as συνηγμένων, 'the Councils assembled by the exertions of Cyril

and Dioscorus'; and then the Ephesine Council must be the Latrocinium of 449 A.D. at which Dioscorus presided and 128 bishops sat. To account for 'the three Councils,' if the emendation above is not accepted, either Nicaea must have dropped out before Constantinople, or it must be intended to include the two Ephesine Councils of 431 and 449 in the single mention of Ephesus.

11. YMMAMOY: cf. AMMANIAC for *ὁμονοίας* in line 16.

13. The reconstruction of this line is very doubtful; *χαρίσηται* is not quite probable since *κ* and *θ* are not elsewhere in the MS. confounded with *χ* and *τ*. *ἐλεύσεως (τοῦ) ἁγίου καὶ δικαίου* is a combination of the phraseology of Acts vii. 5 and iii. 14; and *ἔλευσις* is used of the Second Advent (in place of the more usual *παρουσία*) in the Egyptian *Liturgy of St. Gregory* (Renaudot, *Liturg. orient. collect.* i. p. 67, ed. 1847). [The first Λ of ЄΠЄΛΛΗC may also be read as X.]

18. ABBA is the ordinary title of bishops and monastic saints in Coptic commemorations, but this formal use of it is apparently not found in Orthodox Egyptian Greek.

NIM i.e. 'so and so,' is generally substituted for the Byzantine *ὁ δεῖνα* in the Greek passages of the Coptic rite; but the latter is sometimes retained, cf. line 26 and Denzinger, *Ritus orient.* i. p. 257.

19–20. The common Coptic form of commemoration for the archbishop and the bishop. The abrupt insertion of the commemoration of the living prelates before St. John Baptist, &c., is unusual.

26. Cf. note on line 18. *πάσης τῆς ἐκκλησίας* may be a corruption of *πάσης ἐπισκοπῆς*: see *Lit. East. and West.* i. pp. 332, 336.

30 ff. This paragraph is remarkable; it is really a commemoration of the sees rather than of their founders, since otherwise there is no reason for the selection of these four 'apostles': yet the order is so far determined by the rank of their founders that Ephesus takes precedence of Alexandria. The assignment of St. Luke to Alexandria is extraordinary and unexampled, and the precedence given to him over St. Mark is curious. 'Alexandria' in line 36 may be a mistake for 'Antioch'; but even so, though St. Luke is regarded as Antiochene by origin, the traditional connexions of his later life are with Greece, and the precedence of Antioch over Alexandria would be difficult to explain.

40. ω[NOM]AC(Є): cf. St. Luke vi. 14; if the reconstruction is right, *ὧν* seems to have been omitted owing to homoioteleuton, since there is hardly room for ω[NωNOM].

INDICES

I. NEW LITERARY FRAGMENTS.

Numbers in heavier type are those of the papyri; square brackets indicate columns.

]αβαλεῖν **7** (*b*), Fr. 5. 6.
ἀγαθός **8** (*b*), Fr. 2. 3.
ἀδύνατος **8** (*b*), Fr. 1 [1] 6.
ἀεί **13** [1] 5.
ἀκούειν, ἀκήκοα **8** (*b*), Fr. 2. 2.
ἄλγεα **5**, Fr. 2. 3.
ἀλ]λάσσομαι **6** (*a*), Fr. 1. 9.
ἁμιλλᾶσθαι, ἡμιλλησ[**6** (*a*), Fr. 2. 10.
ἄμφω **6** (*a*), Fr. 2. 11.
ἀνακαλυπτήρια **11** [2] 4.
ἀνήρ **1** (*a*), Fr. 1. 3; **7** (*a*) 1.
ἄνθρωποι **11** [2] 8; **13** [1] 12.
ἄνοια **8** (*b*), Fr. 1 [1] 4.
ἀντιφλέγειν **8** (*a*), Fr. 1. 4.
ἀπάτη **8** (*b*), Fr. 1 [1] 1.
ἄποινα **12**. 6.
ἀποσφαλτ[**8** (*a*), Fr. 2. 8.
ἀρήγειν **12**. 5.
ἀριστερός **7** (*b*), Fr. 1 [1] 1.
ἀρτίως **6** (*a*), Fr. 3. 4.
ἄστυ **5**, Fr. 1. 5.
ἄτερ **5**, Fr. 1. 3.
ἄτη **5**, Fr. 1. 3.
αὐγή **8** (*a*), Fr. 1. 3.

βαίνειν, βέβηκας **5**, Fr. 1. 4.
βαλεῖν **6** (*c*), Fr. 2. 5.
βουλεύειν **12**. 3 (schol.).

γάμος **6** (*c*), Fr. 2. 6; **11** [1] 9, 12 [2] 1.
γῆ **11** [1] 15.
γίγνεσθαι **7** (*b*), Fr. 1 [1] 2, Fr. 6. 12; **11** [1] 9, 10, [2] 6.
γλίσχρος **7** (*a*) 12.

δακρύειν **7** (*b*), Fr. 3. 7, Fr. 6. 10.
Δαρδαν[**8** (*a*), Fr. 1. 6.
δεῖ **11** [1] 7.
δεξα[**11** [2] 10.
δεξιός **1** (*a*), Fr. 1. 6; **7** (*b*), Fr. 1 [1] 2, 9.
δέσποινα **6** (*a*), Fr. 1. 9.
διάνοια **7** (*a*) 6.
διδόναι, δώσω **6** (*a*), Fr. 1. 15; (*c*), Fr. 1. 3. δοίημεν **7** (*b*), Fr. 1 [1] 8.
διεφθαρμένος **7** (*a*) 5.
δικαιολογικός **7** (*a*) 10.
δοκεῖν **6** (*c*), Fr. 2. 7.
δ]ρόμος (?) **8** (*a*), Fr. 1. 2.
δυνατός **8** (*b*), Fr. 1 [1] 3.
δῶμα **6** (*a*), Fr. 1. 3; **11** [1] 17.

εἰδέναι **13** [1] 20.
εἷς **8** (*b*), Fr. 2. 1.
ἐκεῖσε **6** (*a*), Fr. 1. 6.
ἐκτελεῖν **11** [1] 3.
ἐκφυγεῖν **8** (*a*), Fr. 2. 2.
Ἑλλάς **8** (*b*), Fr. 2. 3, 6.
ἐμβριθής **7** (*a*) 11.
ἐμπολᾶν **1** (*a*), Fr. 1. 5.
ἐναντίος, ἐξ. ἐναν. **7** (*a*) 11.
ἐξελαύνειν **6** (*a*), Fr. 1. 3.
ἐπεί **11** [1] 3.

ἐπειδή **11** [1] 8, 10.
ἔρχεσθαι, ἐλήλυθεν **6** (*c*), Fr. 1. 5; ἦλθ' **12**. 5.
ἑτοῖμος **11** [1] 8.
εὐήκοος **7** (*a*) 2.
εὐθύς **8** (*b*), Fr. 2. 1.
εὐλόγων **7** (*a*) 1.
εὔνως (?) **7** (*a*) 1.
εὑρίσκειν **8** (*b*), Fr. 1 [1] 5.
εὐφήμως **6** (*b*) 19.
ἔχειν **7** (*a*) 9 : (*b*), Fr. 6. 5; **12**. 5 (schol.).

Ζᾶς **11** [1] 13.
ζηλοτυπία **8** (*b*), Fr. 1 [1] 8.
Ζήτης (?) **8** (*b*), Fr. 1 [1] 4.
ζυγόν **6** (*a*), Fr. 3. 3.

ἡδονή **1** (*a*), Fr. 1. 5; **7** (*a*) 9.
ἡμέρη **11** [1] 11.

θαυμάζειν **13** [2] 11.
θαυ]μάσιος **7** (*b*), Fr. 5. 9.
θεοί **11** [2] 8.
θεράπαιναι **11** [1] 6.
θεράποντες **11** [1] 5.

κακία **7** (*a*) 7.
κακόν **1** (*a*), Fr. 1. 4; **6** (*b*) 15, (*c*), Fr. 1. 3.
κακούμεναι **12**. 3.
καλός **11** [1] 14.
καταπτήσσειν, καταπτήξω **6** (*a*), Fr. 1. 8.
κ]έδρινος **8** (*a*), Fr. 2. 7.
κλύων **1** (*b*) [1] 2.
κόρη **6** (*a*), Fr. 1. 11; **8** (*b*), Fr. 1 [1] 3.
κοῦφος **7** (*a*) 13.
κρατισ[**13** [1] 13.

λαλεῖν **12**. 1.
λέγειν, τὸ λεγόμενον **7** (*a*) 3; εἶπε **13** [2] 8.
λιμπάνειν **6** (*c*), Fr. 2. 4.
λόγος **6** (*a*), Fr. 3. 2.
λυπεῖσθαι **13** [1] 4.

μᾶλλον **6** (*a*), Fr. 2. 4.
μανία **6** (*a*), Fr. 1. 1.
μαντε[**1** (*a*), Fr. 1. 2.
μέγα **1** (*a*), Fr. 1. 4; **11** [1] 2, 13.
μεγασθενής **1** (*b*) [1] 3.
μειρακιώδης **7** (*a*) 13.

Μελανίππη **12**. 7; **13** [2] 19.
μέλεος **8** (*a*), Fr. 2. 1.
μεστός **8** (*b*), Fr. 1 [1] 4.
μήπω **7** (*a*) 5.
μητρυῶν **12**. 4.
μικρός **8** (*b*), Fr. 2. 5.
μῖ[ξις (?) **11** [2] 9.
μνήμη **6** (*b*) 16.
μόνος **6** (*b*) 6 : (*c*), Fr. 2. 3; **13** [1] 17.
μύχαλα **6** (*a*), Fr. 1. 7.

νέρτερος **8** (*a*), Fr. 1. 3.
νηδύ **7** (*a*) 2.
νικᾶν **8** (*b*), Fr. 2. 3.
νομαρχ[**8** (*b*), Fr. 1 [1] 7.
νόμος **11** [2] 7.
νύξ **8** (*a*), Fr. 1. 3.

ξεστός **12**. 8.
ξίφος **6** (*a*), Fr. 2. 9.

οἴκιον **11** [1] 1.
οἶκτος **12**. 5 (schol.).
Οἰσία (?) **8** (*b*), Fr. 1 [1] 5.
οἰωνός **5**, Fr. 2. 2.
ὅμοιος **6** (*c*), Fr. 1. 1.
ὁμόσπορος **6** (*a*), Fr. 1. 2.
ὄνομα **8** (*b*), Fr. 2. 2.
ὀξύς **6** (*a*), Fr. 2. 6.
ὁρᾶν **6** (*a*), Fr. 2. 11, Fr. 4. 3; **7** (*a*) 4.
ὀτοτοτοτοτοτοτοῖ **6** (*a*), Fr. 4. 2.
οὐ μὴν ἀλλά **7** (*a*) 14.
οὐσία **6** (*a*), Fr. 3. 1.

πάθος **7** (*b*), Fr. 5. 7.
παῖς **5**, Fr. 2. 4.
πάλαι **6** (*c*), Fr. 2. 1.
παντάπασι **7** (*a*) 14.
πάροιθε **6** (*a*), Fr. 1. 14.
πᾶς **8** (*b*), Fr. 1 [1] 2; **11** [1] 4, 7, 8.
πιστεύειν **6** (*b*) 8.
πλευρόν **6** (*a*), Fr. 1. 4.
ποιεῖν **8** (*b*), Fr. 1 [1] 5; **11** [1] 1, 13.
ποιεῦσι **11** [1] 10.
ποίησις **13** [2] 16.
ποικίλλειν **11** [1] 15.
πολλάκις **6** (*b*) 17; **7** (*b*), Fr. 1 [1] 5.
πολύς **6** (*b*) 5; **11** [1] 2; **12**. 2; **13** [1] 2.
πολύστονος **6** (*a*), Fr. 1. 5.

πότμος **8** (*a*), Fr. 2. 4.
πούς **6** (*a*), Fr. 1. 6, 8.
πρᾶγμα **6** (*b*) 10; **13** [1] 3.
πραγματικός **7** (*a*) 10.
πράσσειν, πράξει **6** (*b*) 4; *ἐπράχθημεν* **6** (*b*) 7.
προσιέναι **8** (*b*), Fr. 1 [1] 2.
προστάσσειν **8** (*b*), Fr. 1 [1] 5.
πρῶτον **11** [2] 5.
πτερόν **5**, Fr. 2. 2.
πῦρ **8** (*b*), Fr. 2. 1, 2.
πῶλος **6** (*a*), Fr. 3. 3.

σέο **11** [2] 1.
σκιά **7** (*a*) 4.
σκοπεῖν **8** (*b*), Fr. 1 [1] 2.
σκότεα **8** (*a*), Fr. 2. 3.
σοφία **7** (*b*), Fr. 6. 13.
σοφιστικός **7** (*a*) 6.
στοχίζειν (?) **6** (*a*), Fr. 1. 4.
συλλαβεῖν **8** (*b*), Fr. 2. 1.
συνηγορεῖν **7** (*a*) 8.
Σ]ωκράτης **13** [1] 6.

Τάρταρα **6** (*a*), Fr. 1. 7.
]ταστορέσας **8** (*a*), Fr. 2. 6.
τεκμαιρο[**13** [1] 10.
τέκνον **5**, Fr. 1. 6; **8** (*a*), Fr. 1. 5.
τίκτειν **5**, Fr. 2. 4; **8** (*b*), Fr. 1 [1] 1.
τιμῶ **11** [2] 2.
τλήμων (?) **1** (*a*), Fr. 2. 1.
τότε **11** [1] 12.
τραγῳδία **13** [2] 20.
τρέψεσ[θαι **13** [1] 11.
τρύχειν **12**. 2.
τυγχάνειν **8** (*b*), Fr. 1 [1] 3.

ὑπέρτερον **6** (*a*), Fr. 3. 2.

φαεσφόρος **8** (*a*), Fr. 1. 2.
φαίνειν **7** (*a*) 7.
φαντασία **7** (*a*) 4.
φᾶρος **11** [1] 13, [2] 11 (?).
φασί **11** [2] 4.
φθ]είρειν **1** (*a*), Fr. 1. 4.
φοβούμενος **7** (*a*) 3.
Φοῖβος **6** (*a*), Fr. 1. 2.
φρενοβλαβής **1** (*a*), Fr. 1. 3.

χαῖρε **11** [2] 3.
χείρ **1** (*a*), Fr. 1. 6.
χόλος **6** (*a*), Fr. 1. 13.
χρήματα **11** [1] 4.
χρῆσις **6** (*b*) 13.
χρωμε[ν **13** [2] 5.

ψοφοδεής **7** (*a*) 2.

ὤγηνος **11** [1] 16, 17.
ὡς **1** (*a*), Fr. 1. 4; **6** (*a*), Fr. 3. 3.

II. KINGS AND EMPERORS. (See also III.)

Euergetes II.

βασιλευόντων Πτολεμαίου θεοῦ εὐεργέτου τοῦ Πτολεμαίου καὶ Κλεοπάτρας θεῶν ἐπιφανῶν καὶ βασιλίσσης Κλεοπάτρας τῆς ἀδελφῆς καὶ βασ. Κλεοπ. τῆς γυναικὸς θεῶν εὐεργ., ἔτος λβ **15** [1] 1. (not named) [3] 1, 5. *ἔτος λδ* **16**. 1; **17**. 1, 11. *ἔτος μδ* **18**. 1, 13. *ἔτος ν* **19**. 13. *ἔτος νβ* **19**. 1.

Cleopatra III and Soter II.

βασιλευόντων βασιλίσσης καὶ βασιλέως Πτολ. θεῶν φιλομητόρων σωτήρων, ἔτος δ **20** [2] 1. (not named) [1] 1. *ἔτος ε* **21**. 1, 27. *ἔτος ζ* **22**. 1. *ἔτος θ* (?) **23**. 8, 15, 21, 22, 23.

CLEOPATRA III and ALEXANDER I.

βασιλευόντων Κλεοπ. καὶ Πτολ. ἐπικαλουμένου Ἀλεξάνδρου τοῦ υἱοῦ θεῶν φιλομ., ἔτος ια τὸ καὶ ὄγδοον **23** (*a*) [2] 1. ἔτος ιϛ τὸ καὶ ιγ **32**. 1. (not named) ἔτος ια τὸ καὶ ὄγδοον **23** (*a*) [1] 1; **25**. 10. ἔτος ιβ τὸ καὶ ἔνατον **24**. 1. ιγ τὸ καὶ δέκατον ἔτος **24**. 15; **28**. 11; **31**. 1. ἔτος ιδ τὸ καὶ ια **25**. 1. ἔτος ιε τὸ καὶ ιβ **26**. 1; **27**. 1, 10; **28**. 1; **30**. 11. ἔτος ιϛ τὸ καὶ ιγ **29**. 1; **30**. 1; **32**. 12.

ALEXANDER I and BERENICE.

βασιλ. Πτολ. τοῦ ἐπικαλ. Ἀλεξ. καὶ Βερενίκης τῆς ἀδελφῆς θεῶν φιλομ., ἔτος ιϛ **35**. 1.

(not named) ἔτος ιε **33**. 1. ἔτος ιϛ **34**. 1. ἔτος ιθ **36**. 22.

BERENICE III and ALEXANDER II (?).

(not named) ἔτος β τὸ καὶ α ἔτος **38**. 22.

NEOS DIONYSUS (?).

(not named) ἔτος β **39**. 1, 7.

CLAUDIUS.

Τιβέριος Κλαύδιος Καισ. Σεβαστὸς Γερμανικὸς Αὐτοκρ., ἔτος ζ **41**. 7, 27.

DOMITIAN.

Αὐτοκρ. Καισ. Δομιτιανὸς Σεβαστὸς Γερμανικός, ἔτος ϛ **42**. 5, 8. ἔτος ια **43**. 4.

TRAJAN.

Τραιανὸς Καίσαρ ὁ κύριος, ἔτος γ **44**. 6.
Αὐτ. Καισ. Νέρουας Τραιαν. Σεβ., ἔτος τέταρτον **44**. 14.
θεὸς Τραιανός, ἔτος ζ **49**. 7, 12.

HADRIAN.

Ἁδριανὸς Καισ. ὁ κυρ., ἔτος κ **45**. 10, 14, 16, 19. ἔτος κα **45** (*a*) 10.
Ἁδριανὸς ὁ κύριος, ἔτος κα **45** (*a*) 14, 15.
Αὐτ. Καισ. Τίτος Αἴλιος Ἁδρ. Σεβ., ἔτος κα **46**. 2.
θεὸς Ἁδριανός, β καὶ ιϛ ἔτος **49**. 8, 10, 11.

ANTONINUS PIUS.

Αὐτ. Καισ. Τιτ. Αἰλ. Ἁδρ. Ἀντ. Σεβ. Εὐσεβής, ἔτος β **46** (*a*) 15. ἔτος γ **47**. 1. ἔτος δ **48**. 5. ἔτος ζ **51**. 1. ἔτος ια **53** (*a*) 1.
Ἀντωνῖνος Καισ. ὁ κυρ., ἔτος ε **49**. 5, 16; **50** (*a*) 6. ἔτος θ **50** (*b*) 4. ἔτος ια **50** (*c*) 4. ἔτος ιγ **54**. 1.
θεὸς Αἴλιος Ἀντωνῖνος, κγ ἔτος **55**. 8.

MARCUS AURELIUS and VERUS.

Αὐτ. Καισ. Μαρ. Αὐρ. Ἀντ. Σεβ. καὶ Αὐτ. Καισ. Λουκ. Αὐρ. Οὐῆρος Σεβ., ἔτος α **55**. 25. ἔτος β **53** (*b*) 1, (*c*) 1. ἔτος γ **56**. 19.
Ἀντ. καὶ Οὐηρ. οἱ κυρ. Σεβ., ἔτος β **56**. 15. ἔτος γ **56**. 11.
Ἀντ. καὶ Οὐηρ. οἱ κυρ. Σεβ. Ἀρμ. Μεγ. Παρθ. Μεγ., ἔτος ζ **53** (*d*) 1.
Ἀντ. καὶ Οὐηρ. οἱ κυρ. Σεβ. Ἀρμ. Μηδ. Παρθ. Γερμ., ἔτος η **57**. 21.

MARCUS AURELIUS.

Μαρ. Αὐρ. Ἀντ. Καισ. ὁ κυρ., ἔτος ιε **58**. 4.
Αὐρ. Ἀντ. Καισ. ὁ κυρ. Σεβ., ἔτος ιη **53** (*e*) 1, (*f*) 1.

MARCUS AURELIUS and COMMODUS.

Αὐρήλιοι Ἀντ. καὶ Κομμ. οἱ κυρ. Σεβ., ἔτος . **50** (*d*) 5.
Αὐρήλιος Ἀντ. καὶ Κομμ. οἱ κυρ. Σεβ., ἔτος κ **50** (*e*) 8.
(not named) ἔτος ιθ (?) **50** (*f* 1) 5, (*f* 2) 5.

COMMODUS.

Αὐρ. Κομμ. Ἀντ. Καισ. ὁ κυρ., ἔτος κθ **59**. 4.
Μαρ. Αὐρ. Κομμ. Ἀντ. Σεβ., ἔτος λ **53** (*g*) 1.
(not named) ἔτος κδ (?) **50** (*g*) 4. ἔτος λ **50** (*h*) 5. ἔτος λγ **50** (*i*) 6.

PESCENNIUS NIGER.

Γαΐος Πεσκέννιος Νίγερ Ἰοῦστος Σεβ., ἔτος β **60**. 1.

SEPTIMIUS SEVERUS.

Λουκ. Σεπτ. Σεουηρ. Εὐσεβ. Περτιν. Σεβ., ἔτος [.] **61**. 24.

SEVERUS, CARACALLA and GETA.

Λουκ. Σεπτ. Σεουηρ. Περτ. καὶ Μαρ. Αὐρ. Ἀντ. καὶ Πουβ. Σεπτ. Γέτα Βρεντανικοὶ Μεγ. Εὐσεβ. Σεβ., **63**. 4. ἔτος ιθ **63**. 18.

MAXIMINUS and MAXIMUS.

Αὐτ. Καισ. Γαι. Ἰούλιος Οὐῆρος Μαξιμῖνος Ευσ. Ευτ. Σεβ. Γερμ. Μεγ. Δακ. Μεγ. Σαρματ. Μεγ. καὶ Γαι. Ἰούλιος Οὐῆρος Μάξιμος Γερμ. Μεγ. Δακ. Μεγ. Σαρμ. Μεγ. ὁ γενναιοτ. Καισ., κύριοι αἰώνιοι Σεβ., ἔτος γ **67**. 20.

PHILIPPI.

Αὐτ. Καισ. Μάρκοι Ἰούλιοι Φίλιπποι Εὐσεβ. Εὐτυχ. Σεβ., ἔτος ε **68**. 13.
Μάρκοι Ἰούλιοι, ἔτος ε **69**. 16; **70**. 14.
] Φίλιπποι [**71** [1] 1.

VALERIAN and GALLIENUS.

Οὐαλεριαν[ὸς καὶ Γαλλιη]νὸς Σεβαστοί, ἔτος ιγ, **69**. 2.

VABALLATHUS and CLAUDIUS.

Αὐτ. Καισ. Γαίου Αὐρ. [Οὐαβαλλάθου] ἔτος τρίτον, καὶ Αὐτ. Καισ. Μαρ. Αὐρ. [Κλαυδίου] Εὐσεβ. Εὐτ. Σεβ. ἔτος β **70**. 1.

DIOCLETIAN and MAXIMIAN.

dd. nn. Diocletianus et Maximianus Augg. et [Constantius et Maximianus] nobilissimi Caesares **110**. 1.

ἔτος ιη καὶ ιζ καὶ η τῶν κυρ. ἡμ. Διοκλ. καὶ Μαξιμ. Σεβαστῶν καὶ Κωνσταντίνου καὶ Μαξιμιανοῦ τῶν ἐπιφανεστάτων Καισάρων **74**. 20.

οἱ δεσπόται ἡμ. Αὐτ. Σεβ. (=Diocletian and Maximian ?) **79** [1] 5, [2] 6.

CONSTANTIUS and GALERIUS.

Κωνστάντιος] καὶ Μαξι[μιανός . . . , ἔτος ιδ **76**. 23.

Galerius and Severus.

[ἔτος ιε] καὶ ἔτος γ καὶ [ἔτος β] τῶν κυρ. ἡμ. Μαξιμιανοῦ καὶ Σεουήρου Σεβ. καὶ Μαξιμίνου καὶ Κωνσταντίου τῶν ἐπιφ. Καισ. **78.** 29.

Maurice.

ὁ θειότατος ἡμ. δεσπότης Φλαύιος Μαυρίκιος Τιβέριος ὁ αἰώνιος Αὔγουστος καὶ Αὐτ., ἔτος ιδ **86.** 3. ἔτος κ **87.** 3 (om. καί).

ὁ ἡμ. δεσπ. Φλ. Μαυρ. Τιβερ. ὁ αἰων. Αὐγ., ἔτος κα **88.** 4.

III. CONSULS, INDICTIONS, AND ERAS.

Imp(eratore) Vero ter et Umidio Quadrato consulatus (167) **108.** 12.
[Diocletiano Aug. V et] Maximiano Aug. IIII coss. (293) **110.** 6.
ὑπατίας τῶν δεσπ. ἡμ. Διοκλ. πατρὸς Αὐγούστων τὸ [.] καὶ Γαλερίου Οὐαλερ. Μαξ. Αὐγούστου τὸ [.] **72.** 11.
ὑπατίας τῶν δεσπ. ἡμ. Διοκλ. πατρὸς Αὐγ. τὸ ι' καὶ Γαλ. Οὐαλ. Μαξ. Αὐγ. τὸ θ' (305) **75.** 18.
μετὰ τὴν ὑπατίαν Φλαυίων Οὐινκεντίου καὶ Φραουιτᾶ τῶν λαμπροτάτων (402) **80.** 1.
μετὰ τὴν ὑπατίαν τῶν δεσπ. ἡμ. Ἀρκαδίου καὶ Ὁνωρίου τῶν αἰων. Αὐγουστ. Αὐτ. (403) **81.** 1.
ὑπατίας τοῦ δεσπότου ἡμῶν Θεοδοσίου τοῦ γενναιοτάτου καὶ Ῥουμορίδου (Ῥωμορρότου) τοῦ μεγαλοπρεπεστάτου (403) **81** (*a*) 13.
μετὰ τὴν ὑπατίαν Φλαουίου Βελισαρίου τοῦ λαμπροτάτου (535) **85.** 1.

Indictions.

1st **81.** 15 (402); **105.** 3, 4 (719); **106.** 3, 4 (719).
2nd **81** (*a*) 8 (403); **101.** 1; **104.** 1, 3, 4, 5.
4th **89.** 8; **90.** 28.
6th **87.** 6, 20, 43 (602. Pachon 28 ἀρχῇ); **88.** 6 (602); **102.** 1.
7th **98.** 4.
11th **100.** 4 (683).
12th **96.** 5.
13th **97.** 4; **111.** 4.
14th **85.** 2 (535. Payni 27 τέλει); **95.** 2, 5.
15th **80.** 15 (401); **86.** 6 (595); **99.** 2; **103.** 3.

ἔτος λθ τῆς Καίσαρος κρατήσεως θεοῦ υἱοῦ (A. D. 9) **40.** 3.
ἔτος Διοκλητιανοῦ τγθ (683) **100.** 4.
101st year of the Hegira (719) **105** and **106.**

IV. MONTHS AND DAYS.

(a) MONTHS.

Egyptian.	Roman.	Length of the Egyptian months in an ordinary year.
Θώθ	Σεβαστός **41**. 29	29 Aug.—27 Sept.
Φαῶφι		28 Sept.—27 Oct.
Ἀθύρ	Νέος Σεβαστός **42**. 6	28 Oct.—26 Nov.
Χοίακ	Ἁδριανός **49**. 17 (Macedonian Περίτιος **40**. 4)	27 Nov.—26 Dec.
Τῦβι		27 Dec.—25 Jan.
Μεχείρ		26 Jan.—24 Feb.
Φαμενώθ		25 Feb.—26 March.
Φαρμοῦθι		27 March—25 April.
Παχών		26 April—25 May.
Παῦνι	Σωτήριος **43**. 6	26 May—24 June.
Ἐπείφ		25 June—24 July.
Μεσορή	Καισάρειος **46**. 4	25 July—23 Aug.
ἐπαγόμεναι ἡμέραι **104**. 3, 4, 5; **105**. 4; **106**. 4		24—28 Aug.

(b) DAYS.

Ἰδοὶ Ἰανουάριοι **75**. 21.
Kalendae Januariae **110**. 3.
Καλένδαι Μάρτιαι **72**. 13.
Καλένδαι Ὀκτώβριαι **75**. 8, 9.
Nonae Octobres **108**. 8, 12.

V. PERSONAL NAMES.

(See also VI. Persons having the name Aurelius are indexed under their cognomen where preserved.)

Aaron **100**. 23.
Ἀβεσαλώμ **97**. 2.
Ἀβραάμιος **109**. 1.
Ἀβραάμιος Ἀπαμηνᾶς **91**. 9.
Ἀγαθῖνος **15** [3] 2.
Ἀγαθὸς Δαίμων **72**. 16.
Ἀγχῶφις **61**. 6.
Ἀκίνδυνος **89**. 1; **90**. 2.
Ἀκουσίλαος Ἁτρῆτος **53** (*g*) 5.
Ἄκωος **83**. 8.

Ἀλέξανδρος **71** [1] 30, [2] 17.
Ἀλμαφεύς **30**. 8, 13, 32.
Ἀλμένης **36**. 7.
Ἀμειλάριος **79** [2] 5.
Ἀμμωνία **78**. 6.
Ἀμμώνιος (1) **50** (*k*) 2: (2) **66**. 2: (3) **69**. 44: (4) **71** [1] 28.
Ἀμμώνιος, Αὐρήλιος Ἀμ. (1) **68**. 22; **70**. 18: (2) **71** [1] 28, [2] 4, 7.
Ἀμμώνιος Ἀχιλλέως **15** [1] 14, [2] 11, [3] 4.
Ἀμοῦνις, Αὐρηλ. Ἀμ. Νοείριος **70**. 22.
Ἄνθος Σύρου **62**. 2.
Ἀνῖνος **99**. 1.
Ἀνούβας, Αὐρήλιος Ἀν. **71** [2] 30; **79** [1] 6.
Ἀνούβας Διδύμου **49**. 5, 11, 15.
Ἀνουβίων (1) **63**. 1, 9: (2) **89**. 2, 9; **90**. 3.
Ἀντωνίας **79** [1] 2.
Ἀντώνιος Σαβεῖνος **51**. 4, 16.
Ἀνύψιος **93**. 2.
Ἀπαμηνᾶς, Ἀβραάμιος Ἀπ. **91**. 9.
Ἀπεννεύς **14** (*b*) 1, 8.
Ἀπίας, Αὐρηλ. Ἀπ. **74**. 4.
Ἀπίων, Αὐρηλ. Ἀπ. **71** [2] 24.
Ἀπίων, Αὐρ. Ἀπ. Παήσιος **80**. 8; **81**. 8; **81** (*a*) 1, 16; **82**. 5.
Ἀπόλλω **101**. 3.
Ἀπόλλων **73**. 1, 23.
Ἀπολλώνιος (1) **14** (*a*) 1, 26, 27: (2) **34**. 1; **35**. 14: (3) **62**. 9: (4) **66**. 3: (5) **68**. 21; **69**. 33; **70**. 18: (6) **99**. 6.
Ἀπολλώνιος Ἀμμωνίου **71** [2] 4.
Ἀπολλώνιος Βασιλείδου **69**. 11.
Ἀπολλώνιος Σερεούλιος **57**. 3.
Ἀπῦγχις (1) **46**. 10, 22: (2) **53** (*f*) 4: (3) **62** (*a*) 2.
Apuleius Nepos **108**. 11.
Ἄρειος Σαβίνου **46**. 18, 24.
Ἀριστόδωρος **14** (*c*) 5.
Ἁρπαγάθης **50** (*b*) 2.
Ἅρπαλος (Σάτυρος ἐπικ. Ἁρ.) **66**. 2.
Ἁρπώς **23** (*a*) [2] 3.
Ἁρπώς Παβοῦτος **30**. 28.
Ἀρσενοῦφις **36**. 4.
Ἁρσιῆσις Ζμῖνος **32**. 7.
Ἁρσιῆσις Σχώτου **33**. 2, 3, 10, 12.
Ἀρτεμιδώρα **56**. 3.
Ἄρων (1) **86**. 19: (2) **100**. 24.
Ἄσιος **71** [2] 31.
Ἀσκληπιάδης **14** (*a*) 1, 27; (*b*) 1, 8; (*c*) 1.
Ἀσκληπιάδης, Αὐρήλιος Ἀσ. **67**. 2.
Ἁτρῆς **53** (*g*) 5.
Ἁτρῆς Ἴσατος **43**. 11.
Ἁτρῆς Σαταβοῦτος **55**. 4, 12.
Αὐμίν (?) **105**. 1; **106**. 1.
Αὐρηλία Α[. .]εα **79** [2] 9.
Αὐρήλιος . . . **69** 41: (2) 42: (3) **71** [2] 31: (4) **78**. 35.
Αὐρήλιος . . . . Ἀμμωνίου, **69**. 43.
Ἀφροδίσιος Ἀμμωνίου **66**. 2.
Ἀχιλλεύς **15** [1] 12, 14, [3] 4.

Βασιλείδης **69**. 12.
Βασιλείδης, Αὐρηλ. Βασ. **71** [2] 16.
Βαούχ **106**. 2.
Βεσιμᾶς **50** (*d*) 2.
Βησαρίων Ἥρωνος **46** (*a*) 6.
Βίκτωρ (1) **80**. 9; **81**. 9; **81** (*a*) 4; **82**. 7: (2) **82**. 1, 30: (3) **82**. 2, 30: (4) **86**. 9: (5) **87**. 41: (6) **95**. 3.
Βίκτωρ, Αὐρηλ. Βικ. **80**. 4, 20, 24; **81**. 4, 20, 24.
Βίκτωρ Κολλούθου **82**. 2, 31.
Βικτωρίνη **97**. 1, 8.

Germanus, Cornelius G. **108**. 7.
Γερμανός **63**. 2, 10.
Γερόντιος, Φλ. Γερ. **99**. 6.
Γεώργιος **102**. 4.
Γεώργιος ὁ ἁγ. ἄπα Γε. **111**. 41.
Γρατιανός **99**. 2.

Δαμιανὸς Ἰουλιανοῦ **97**. 8.
Δανείτ **99** (*a*) 1.
Δευρέτ **86**. 19.
Δημήτριος (1) **23**. 1, 24: (2) **60**. 3.
Δημήτριος Σατύρου **62**. 2, 17.
Διδᾶς **49**. 15.
Δίδυμος (1) **42**. 2: (2) **45**. 18.
Δίδυμος Ἥρωνος **49**. 1, 3, 7, 16.

Διογένης 50 (c) 1.
Διοδώρα 62. 3.
Διόδωρος (1) 49. 1 : (2) 49. 2.
Διόδωρος Διοδώρου 49. 2.
Διονυσίδης 71 [2] 19.
Διόσκορος 47. 4, 15.
Δρύτων Παμφίλου 17. 9.

Ἐντβελωκατώ 71 [2] 6.
Ἐντούλιος 103. 1.
Ἕξις (?) 50 (g) 2.
Ἐπαγαθ( ) 53 (b) 6, (c) 6.
Ἐπανάκιος 98. 1, 7.
Ἐριενοῦπις 28. 5.
Ἐριεύς Παμεῖτο[53 (a) 7.
Ἐριεύς Στοτοήτεως 53 (b) 7.
Ἑρμᾶς 51. 3.
Ἕρμηνος 69. 37.
Ἑρμίας (1) 23. 1, 9 : (2) 37. 1.
Ἑρμίας Ἕρμωνος 15 [1] 13.
Ἕρμων 15 [1] 13.
Ἐσθλάδας 26. 13.
Ἐσθλύτις 36. 7.
Ἐτπεσοῦχος 32. 8, 10, 13.
Εὐδαίμων 44. 1.
Εὐστόχιος 78 [1] 4.
Εὐφράτης, Αὐρηλ. Εὐφ. 71 [2] 28.

Ζιὰδ Αὐμίν 105. 1 ; 106. 1.
Ζμενοῦς 16. 5.
Ζμῖνις 32. 8.
Ζουβεείρ Ζιάδ 105. 1 ; 106. 1.
Ζώιλος 56. 1.

Ἡρακλείδης (1) 56. 14 : (2) 62. 15.
Ἡράκληος 46. 8, 20.
Ἥρων (1) 46 (a) 6 : (2) 66. 1.
Ἥρων Διοδώρου 49. 1, 16.
Ἥρων, Αὐρήλιος Ἡρ. Κάστορος 74. 1, 23.
Ἡρωνίων 69. 12.

Θαησία 99 (a) 3.
Θαῆσις 17. 7.
Θεόγνωστος, Φίλεινος ὁ καὶ Θ. 68. 19 ; 70. 17.
Θεόδωρος (1) 87. 39 : (2) 103. 1.
Θεόφιλος 96. 1, 5.
Θέων 56. 8.
Θέων, Αὐρηλ. Θε. 67. 1.
Θέων Θέωνος 56. 8.
Θέων, Θε. ὁ καὶ Τούρβων 57. 1, 19.
Θεωνᾶς 82. 2, 30.
Θορταῖος 34. 3.
Θοτεύς 18. 2, 12, 22.
Θοτούτης Ἐριενούπιος 28. 5.
Θράσων 23 (a) [2] 9.
Θρῆρις 26. 24.
Θῶμις 60. 3.

Ἱερακίων 96. 1.
Ἱέραξ, Αὐρηλ. Ἱερ. 71 [2] 19.
Ἰουάκ 91. 7.
Ἰουλιανός (1) 58. 2 : (2) 97. 8.
Ἰούλιος (1) 44. 3 : (2) 105. 2.
Ἰσάριον μητρὸς Τανεφρέμμεως 55. 14.
Ἶσας 43. 11.
Ἰσιδώρα (1) 69. 7 : (2) 71 [2] 2 ; 79 [2] 3.
Ἶσις 62. 10.
Ἶσις Διοδώρου 49. 2, 9, 12, 16.
Ἰσίων 20 [1] 4.
Ἰσοκράτης, Αὐρηλ. Ἰσ. 70. 24.
Ἰωάννης (1) 88. 10 : (2) 100. 7.
Ἰωάννης Ἀκινδύνου 89. 1 ; 90. 1.
Ἰωάννης, Αὐρηλ. Ἰω. 87. 39.
Ἰωάννης, Αὐρηλ. Ἰω. Παύλου 88. 7, 16.
Ἰωάννης, Αὐρηλ. Ἰω. Φοιβάμμωνος 87. 11, 37, 43.

Καλαπήσιος 91. 10.
Καλίβις 32. 7.
Καλλίμαχος 92. 11.
Καρύς 53 (d) 6.
Κασιανός 75. 2, 23.
Κασιανὸς Κασιανοῦ 75. 2, 23.
Κάστωρ 74. 1, 22.
Κάτθμερσις 71 [1] 8.
Κατύτις 20 [1] 2, [2] 11.
Κέλης 15 [2] 6, [3] 2.
Κιπάναμος, Αὐρ. Κιπ. (?) 79 [2] 2.
Κιῶβις 45. 4.
Κλαύδιος, Αὐρηλ. Κλ. 68. 16 ; 70. 15.
Κόλλουθος (1) 18. 3 : (2) 82. 2, 31.
Κόλλουθος, Αὐρηλ. Κολ. 80. 4, 22, 24 ; 81. 4, 22, 24.

Κόλλουθος Βίκτορος **87**. 41.
Κόλλουθος Ἱερακίονος **96**. 1.
Κοσμᾶς **100**. 19.
Κοσμᾶς, Αὐρηλ. Κ. **100**. 7, 17.
Κοσμᾶς Γεωργίου **102**. 4.
Κουιντιλλιανός, Κρηνολήιος Κ. **62**. 1.
Κρηνολήιος Κουιντιλ. **62**. 1.
Κροῦρις **23** (*a*) [2] 5.
Κύνων Οὐεναφρίου **101**. 2.
Κωνσταντῖνος **99**. 5.

Labeo **107**. 5, 13.
Λαλῶι (gen.) **78**. 6.
Λεοῦς **23** (*a*) [2] 8.
Λεωνίδης **50** (*m*) 6.
Λεωνίδης Β. τ. ς **53** (*d*) 8.
Λούσιος Σπάρσος **46** (*a*) 1.
Λυκοδώρα, Αὐρ. Λυκ. **71** [1] 26.

Μάγνος **70**. 24.
Μάθε(ιος) **104**. 5.
Μαννοῦς, Αὐρηλία Μ. θυγάτηρ Ποῦσι **85**. 3.
Μαριανός, Αὐρηλ. Μ. **71** [1] 5.
Μάξιμος **82**. 1, 30.
Μέλας (1) **54**. 3: (2) **77**. 1, 42 (?): (3) **81** (*a*) 19.
Μελίπαις **23** (*a*) [2] 8; **32**. 7.
Μεσουῆρις **80**. 5, 22; **81**. 5.
Μηνᾶς υἱὸς Αὐρηλ. Ἰωανν. **87**. 8, 37, 43.
Minucius Plotianus **108**. 10.
Μουσῆς **102**. 1.
. . ις ἐπικαλ. Μύρων **59**. 9.

Νάχτις (?) **71** [1] 5.
Νεῖλος **76**. 15.
Νεῖλος Διδύμου **42**. 2.
Νεβχοῦνις (= Πανεβ.) **36**. 24, 25.
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χρηματιστής **38**. 24 (?) ; **70**. 24.

VII. TRADES AND PROFESSIONS.

ἀρχικυβερνήτης **80**. 8 ; **81**. 8 ; **82**. 5.
βουκόλος **14** (*a*) 12.
γέρδιος **43**. 10 ; **60**. 5.
γερδιακὴν τέχνην ἀθλητής **59**. 10.
γεωργός **86**. 12, 19, 20 ; **97**. 2 ; **102**. 1.
ἐρέτης **80**. 11 ; **81**. 10 ; **81** (*a*) 5 ; **82**. 6, 12.
ζυτοποιός **39**. 3.
θυρωρός **91**. 8.
ἰβιοτάφος **15** [2] 7.
κατασπορεύς **66**. 3.
κογχιστής **87**. 9.
κογχιστικὴ τέχνη **87**. 14, 19.
κυβερνήτης **81** (*a*) 1, 16.
νεκροταφικὴ κηδεία **68**. 6 ; **70**. 9 ; **71** [1] 15, [2] 3.
νεκροτάφη **71** [1] 8 ; **75**. 1, 22.
νεκροτάφις **76**. 2.
νεκροτάφος **68**. 1 ; **69**. 6 ; **70**. 4, 6, 7 ; **71** [1] 2 ; **73**. 7, 13 ; **75**. 2, 23 ; **76**. 1 ; **77**. 3, 22.
οἰνέμπορος **61**. 13.
ὀρχήστρια **67**. 6.
οὐσιακὸς μισθωτής **57**. 2.
πραγματικὸς πιστικὸς ἀποθήκης ἁγίου Σεργίου ἐμπόρου, ὁ αἰδέσιμος Ἰωάννης **88**. 10.
στιπουργός, ὁ θεοφ. πρεσβ. καὶ αὐθέντης στιπ. **86**. 7.

VIII. MILITARY TERMS.

ἄλα οὐετρανῶν (?) Γαλλικῆς *τούρμης* **51**. 5.
διπλοκάριος (=dupliciarius), Ἀντώνιος Σαβεῖνος (143) **51**. 4.
δοῦξ, Ἰωσὴφ *ὁ εὐκλεέστατος δ.* (682) **100**. 6.
ἑκατόνταρχος, Κρηνολήιος Κουιντιλλιανός (211) **62**. 1.
equites promoti **110**. 1.
Ἰουστινιανοί, *γενναιότατοι* Σκύθαι Ἰουστ. *ἀγραρεύοντες ἐν μοναστηρίῳ* Βαύλλου **95**. 1.
ἱππεὺς προμώτων σεκούντων **74**. 1.
λεγεὼν β Τραιανὴ *διακειμένη ἐν* Τεντύρῃ *ὑπὸ* Μακρόβιον *πραιπόσιτον* (302) **74**. 2.
μαχαιροφόρος **62**. 15.
μάχιμος, Ἀριμούθης *ὁ μισθωτῶν μάχιμος* **14** (*a*) 23.
μισθοφόροι ἱππεῖς **31**. 5.
στρατηλάτης, Φλ. Ψενσοήριος Ἀνουβίωνος **89**. 2, 7, 9 ; **90**. 3, 20.
στρατιώτης **74**. 1, 24 ; **83**. 8.
triarchus (=trierarchus) Minucius Plotianus **108**. 10.

IX. RELIGION.

(*a*) Graeco-Egyptian.

ἀθλοφόρος Βερενίκης εὐεργετίδος **15** [1] 4; **20** [2] 6.
ἱέρεια Ἀρσινόης φιλοπάτορος **15** [1] 4; **20** [2] 7.
ἱέρεια (ἐν Πτολεμαίδι τῆς Θηβαίδος) Κλεοπάτρας τῆς ἀδελφῆς **15** [1] 9.
. . . . . βασ. Κλεοπάτρας τῆς γυναικός **15** [1] 9.
. . . . . βασ. Κλεοπάτρας τῆς θυγατρός **15** [1] 9.
. . . . Κλεοπάτρας τῆς μητρὸς θεᾶς ἐπιφανοῦς **15** [1] 10.
ἱέρειαι **23** (*a*) [2] 1; **32**. 2; **35**. 2.
ἱερεὺς ἐν Ἀλεξανδρείαι Ἀλεξάνδρου καὶ θεῶν σωτήρων καὶ θεῶν ἀδελφῶν καὶ θεῶν εὐεργετῶν καὶ θεῶν φιλοπατόρων καὶ θεῶν ἐπιφανῶν καὶ θεοῦ φιλομήτορος καὶ θεοῦ εὐπάτορος καὶ θεῶν εὐεργετῶν (139) **15**. 2. ἱερ. ἐν Ἀλ. Ἀλεξ. . . . . . καὶ θεῶν ἐπιφανῶν καὶ θεοῦ εὐπάτορος καὶ θεοῦ φιλομήτορος καὶ θεοῦ φιλοπάτορος νέου καὶ θεοῦ εὐεργέτου καὶ θεῶν φιλομητόρων σωτήρων (114) βασ. Πτολ. θεὸς φιλομήτωρ σωτήρ **20** [2] 2.
ἱερεὺς ἐν Πτολεμαίδι τῆς Θηβ. (139) Πτολεμαίου σωτῆρος **15** [1] 5.
. . . . βασ. Πτολ. θεοῦ εὐεργ. καὶ σωτ. ἐπιφ. εὐχαρ. **15** [1] 5.
. . . . τοῦ βήμ[ατος Διο?]νύσου τοῦ βασ. τοῦ μεγ. θεοῦ εὐεργ. καὶ σωτ. ἐπιφ. εὐχαρ. **15** [1] 6.
. . . . Πτολ. θεοῦ φιλαδέλφου **15** [1] 7.
. . . . Πτολ. εὐεργέτου **15** [1] 7.
. . . . Πτολ. φιλοπάτορος **15** [1] 7.
. . . . Πτολ. θεοῦ ἐπιφ. καὶ εὐχαρ. **15** [1] 7.
. . . . Πτολ. θεοῦ φιλομήτορος **15** [1] 8. δικαιοσύνη[ς?] Πτολ. θεοῦ φιλομ. **15** [1] 8.
. . . . Πτολ. θεοῦ εὐπάτορος **15** [1] 8.
ἱερεῖς **20**. 8; **23** (*a*) [2] 1; **32**. 2; **35**. 2.
ἱερεὺς Μονοῦτος **21**. 4.
ἱερεὺς Σούχου **14** (*d*) 1. ἱερ. Σουχ. καὶ Ἀφροδίτης **33**. 3, 6; **35**. 4, 5, 16.
ἱέρισσαι **20** [2] 8.
ἱερομοσχοσφραγιστής **64**. 1.
ἱερόν (Σούχου καὶ Ἀφρ. ἐν Παθύρει) **34**. 2; **35**. 7, 8.
ἱερὸς πῶλος Ἴσιδος **20** [2] 5.
κανηφόρος Ἀρσινόης φιλαδέλφου ἐν Ἀλεξ. **15** [1] 4; **20** [2] 5. ἐν Πτολ. **15** [1] 10; **20** [2] 8. κανηφόρος **23** (*a*) [2] 2; **32**. 2; **35**. 2.
Νεχθαραῦτι θεὸς μέγας **33**. 5.
παστοφόριον **34**. 2; **35**. 6, 8, 9, 14.

(*b*) Christian.

ἡ ἁγία τριάς **91**. 8.
τὸ θεῖον **84**. 20.
Θεός **73**. 6, 16; **84**. 19; **112**. 17, 21. σὺν Θεῷ **87**. 41; **89**. 4; **90**. 10; **105**. 1; **106**. 1. Θεὸς δεσπότης **91**. 5, 7. Κύριος Θεός **73**. 22. Θεὸς παντοκράτωρ **100**. 10.

Ἰησοῦς Χριστός. κυρ. καὶ δεσπ. ἡμῶν Ι. Χ. ὁ θεὸς καὶ σωτὴρ ἡμῶν **86**. 1; **87**. 1; **88**. 1; **100**. 1. σωτῆρος ἡμῶν Χριστοῦ **112**. 20. Χριστῷ ἐγκοιμηθείς **113**. 29, 35. Χριστός **112** (*a*) 1.
Κύριος **73**. 3, 24; **113**. 6, 14, 17, 27, 39.
Μαρία **112** (*a*) 1. ἡ ἁγία καὶ πανάχραντος καὶ πανάρετος καὶ ἔνδοξος καὶ παρθένος μήτηρ Χριστοῦ Μαρία **113**. 3. ἡ δέσποινα ἡμ. ἡ ἁγία θεοτόκος καὶ ἀειπάρθενος Μαρ. **100**. 2.
πάντες οἱ ἅγιοι **100**. 3; **113**. 24.
ἅγιος Σέργιος **88**. 10.
ἀπόστολοι, οἱ δώδεκα **113**. 40.
ἀρχάγγελος Μιχαὴλ καὶ Γαβριήλ **113**. 5.

Ἀνδρέας **113**. 41.
Διόσκορος **113**. 9.
Ἰάκωβος υἱὸς Ζεβεδαίου **113**. 42.
Ἰωάννης, ἁγ. ἁγ. Ἰωαν. [πρόδρομος] καὶ βαπτιστὴς καὶ παρθένος καὶ μάρτυς **113**. 20.
Ἰωάννης, ὁ ἁγ. ἀββᾶ Ἰωαν. ἀπόστολος καὶ εὐαγγελιστὴς παρθένος ἀρχιεπίσκοπος τῆς πόλεως Ἐφέσου **113**. 31.
Ἰωάννης ἀδελφὸς Ἰακώβου **113**. 42.
Κύριλλος **113**. 9.
Λουκᾶς, τρισμακάριος ἀββᾶ Λ. ἀπόστολος καὶ ἀρχιεπίσκοπος ἐν Χριστῷ κοιμηθεὶς τῆς πόλεως Ἀλεξανδρείας **113**. 33.
Μάρκος, ὁ ἁγ. ἀββᾶ Μ. ἀπόστολος καὶ εὐαγγελιστὴς καὶ ἀρχιεπίσκοπος κοιμηθεὶς τῆς πόλεως Ἀλεξανδρείας **113**. 36.
Πέτρος, κύριος ὁ ἁγ. Π. πρῶτος ἀπόστολος καὶ πρῶτος ἀρχιεπίσκοπος Χριστῷ ἐγκοιμηθεὶς τῆς πόλεως Ῥώμης **113**. 28. Σίμων ὃν ὠνόμασε Πέτρον **113**. 40.
Στέφανος, ὁ κυρ. [Στ.] πρωτοδιάκονος καὶ πρωτομάρτυς **113**. 22.

ἀββᾶ νιμ, ὁ ἁγ. ἀβ. ν. ἀρχιεπίσκοπος καὶ (ὁ) συλλειτουργὸς αὐτοῦ ἀββᾶ νιμ ἐπίσκοπος **113**. 18.
ἀρχιδιάκονος, Ἠλίας **111**. 41.
ἐπίσκοπος. ὁ δεσπ. ἡμ. ἁγιωτ. ὁσιωτ. πατὴρ πνευματικὸς ἀββᾶ Πέτρος ἐπισκ. **91**. 9. ἁγιώτατος πατρικὸς πνευματικὸς ἀββᾶ Σενούθης ἐπισκ. **93**. 6.
πρεσβύτερος **73**. 1, 2, 24; **113**. 26. Ἰωάννης πρεσβ. καὶ οἰκονόμος **111**. 3. Κυρακὸς πρεσβ. καὶ προεστὼς τοῦ εὐαγοῦς μοναστ. ἀββᾶ Ἀγενοῦς **90**. 13. Κοσμᾶς τῶν πρεσβυτέρων πρατούρας **100**. 7, 17.

ἑβδομὰς τοῦ σωτηρίου Πάσχα **112**. 13.
αἱ ἑπτὰ ἑβδομάδες τῆς ἁγίας πεντηκοστῆς **112**. 16.
ἑσπέρα βαθεῖα σαββάτω(ν) **112**. 14.
κυριακή **112**. 15.
ἡ ἁγία τεσσαρακοστή **112**. 11.

ἐκκλησία. ἡ ἁγ. ἐκκλ. ἄπα Ψοίου **111**. 2. ἐκκλ. Ἀπόλλωνος **95**. 1, 5. ἡ καθ' ἡμᾶς ἐκκλ. **112**. 18. ἡ καθολικὴ τοῦ κυρίου ἐκκλ. **113**. 17. ἡ ἐκκλ. ὀρθοδόξων **113**. 26.
εὐαγγελικαὶ παραδόσεις **112**. 12.
μοναστήριον ἀββᾶ Ἀγενοῦς **90**. 14. μον. Βαύλλου **95**. 2.
ὀρθόδοξος **113**. 17, 26.

X. PLACE NAMES.

(*a*) Counties, Nomes, Districts.

Αἰγύπτιος, *συγγραφὴ Αἰγ.* **22.** 4. *ὠνὴ Αἰγ.* **25.** 11. *μονόγραφος Αἰγ.* **25.** 12. *συνάλλαγμα Αἰγ.* **26.** 9. *μὴν Αἰγ.* **59.** 12.
Ἀραβικός, *χάραγμα Ἀρ.* **55** (*a*) 5.
Ἀρσινοίτης (*νομός*) **40.** 6; **45** (*a*) 3; **46.** 6; **46** (*a*) 2, 18; **50** (*a*) 2, (*b*) 2; **55.** 2; **56.** 1; **61.** 2; **62** (*a*) 1; **79** [1] 1, [2] 1; **88.** 9, 13.
Αὔασις (of Ammon?) **50** (*b*) 3; (of Khargeh) (ὄασις) **73.** 10.

Γαλλικός, *τούρμη Γαλ.* **51.** 5.

Ἑλληνικός, *συνάλλαγμα Ἑλλ.* **26.** 10.
Ἑρμοπολίτης (*νομός*) **86.** 13.

Θηβαίς **15** [1] 5, 11; **20** [2] 8, 9; **81** (*a*) 3; **87.** 6.

Ἡρακλείδου *μερίς* **40.** 6; **41.** 6; **44.** 2; **45** (*a*) 3; **46.** 5; **46** (*a*) 3, 18; **51.** 13; **55.** 3; **56.** 1; **57.** 5; **61.** 2; **62** (*a*) 1.

Ἰβίτης *νομός* **74.** 5.

Λατοπολίτης (*νομός*) **23.** 11. *ἡ κάτω τοπαρχία τοῦ Λατ.* **15** [2] 3, [3] 3; **23** (*a*) 2, 5.

Κύσις, *τοπαρχία Κύσεως* **75.** 3; **76.** 1; **78.** 2.

Παθυρίτης (*νομός*) *ἡ ἄνω τοπαρχία τοῦ Παθ.* **23** (*a*) [2] 2; **24.** 3.
Πέρσης **25.** 5; **33.** 1. *Περ. τῆς ἐπιγονῆς* **18.** 3, 4; **19.** 6; **20** [2] 11; **21.** 6; **23** (*a*) [2] 5, 11; **24.** 7; **26.** 3; **27.** 6; **29.** 8; **32.** 4. *Περ. τῶν Πτολεμαίου καὶ τῶν υἱῶν* **15** [1] 13. *Περ. τῶν υἱῶν* **15** [1] 14.
Περσίνη **15** [1] 12; **18.** 5; **23** (*a*) [2] 4; **28.** 3.
Προσωπίτης (*νομός*) **58.** 1.

Σκύθαι **95.** 1.

χώρα (=Αἴγυπτος?) **41.** 4, 22.

(*b*) Towns and Villages.

Ἀλεξανδρεία **14** (*c*) 5; **15** [1] 2, 5; **20** [2] 7; **71** [1] 6; **113** 36, 39.
Ἀντινόου πόλις ἡ λαμπροτάτη **80.** 5; **81.** 5; **81** (*a*) 1.
ἡ Ἀπολλωνοπολιτῶν (πόλις) **89.** 1.
Ἀπόλλωνος (πόλις) **95.** 1, 5.
Ἀπτύτεως νεκρ(όπολις?) **72.** 5.

ἡ Ἀρσινοιτῶν πόλις **85**. 4; **100**. 6.
Ἀρ(σινόη) **85**. 2; **88**. 6; **100**. 4.
Ἀφροδείτη(ς) πόλις (κώμη τοῦ Ἀρσιν.) **61**. 12.

Βακχιάς **44**. 11; **53** (*d*) 5; **56**. 9; **67**. 4.
Βούβ(αστος) (κώμη τοῦ Ἀρσιν.) **47**. 4.

Γότνιτ (κώμη τοῦ Λατοπ.) **23** (*a*) [2] 5.

Διόσπολις **36**. 17; **72**. 5.

Ἑρμοπολίτης **82**. 7.
ἡ Ἑρμοπολιτῶν πόλις **86**. 10; **87**. 9, 11.
Ἑρμοῦ πόλις **80**. 9; **81**. 9; **81** (*a*) 4; **87**. 6, 16, 40, 44; **94**. 5.
Ἔφεσος **113**. 9, 33.

Fulvini **108**. 9, 11.

Ἶβις **71** [1] 15, [2] 5. αἱ περὶ κῶμαι **71** [1] 16.
ἡ Ἰβιτῶν πόλις **68**. 2; **70**. 6; **71** [1] 4, 9; **72**. 2; **78**. 3.
Ἰβίων **111**. 2.

Καρανίς **52**. 5.
Κερκεσοῦχα (fem.) **46**. 4; (neut.) **46**. 9.
Κροκοδίλων πόλις (τοῦ Παθ.) **23** (*a*) [2] 2; **24**. 2; **25**. 12; **29**. 17; **31**. 5, 11; **32**. 12; **35**. 13. τὸ Κρ. πολ. πεδίον **20** [1] 3.
Κύσις **68**. 3, 6; **69**. 6; **70**. 4, 7; **72**. 2; **74**. 4.
αἱ κῶμαι Κύσεως **68**. 7; **70**. 10.
Κυσίτης **71** [1] 3.
Κυσῖτις **69**. 6.
Κωνσταντίνου πόλις, σύνοδος ἐν Κωνστ. πολ. ρή. **113**. 8.

Λάτωνος πόλις **15** [3] 1. Λάτων πόλις **15** [1] 11.
Liburne (statio) **108**. 9.

μητρόπολις (sc. Arsinoe) **43**. 12; **49**. 4.
ἡ Μωθειτῶν πόλις **75**. 1, 30.

Πάθυρις **15** [2] 5, 6, 7; **16**. 1; **18**. 1; **19**. 1; **20** [2] 10; **21**. 1; **22**. 1; **23**. 4; **23** (*a*) [2] 11; **24**. 5, 8; **25**. 1; **26**. 1; **27**. 1; **28**. 1, 11. τὸ ἀπὸ βορρᾶ πεδίον Παθ. **23** (*a*) [2] 6. τὸ περὶ Παθ. πεδίον **25**. 8. ἡ ταινία Παθ. **28**. 10; **32**. 6.
Παθ(   ) πολίτης **83**. 8.
Πανὸς πόλις **80**. 10; **81**. 10.
ἡ πόλις (i.e. Alexandria) **14** (*c*) 3. (i.e. Hermopolis) **94**. 3.
Ποῦσι καὶ αἱ περὶ κῶμαι **71** [1] 16.
Πτολεμαίς τῆς Θηβαίδος **15** [1] 5, 10; **20** [2] 3, 9.
Πτολεμαίς Ὅρμου **83**. 5.

Ῥώμη **113**. 13, 28.

Σοκνοπαίου Νῆσος **40**. 5; **41**. 2, 6; **43**. 8; **45**. 5 13; **45** (*a*) 1, 5, 12; **47**. 7; **48**. 1, 9; **50** (*a*) 1 (Σοκνοπαίου); (*b*) 1 (Σοκν.), (*d*) 1, (*e*) 1, (*f* 1) 2 (Σοκν.), (*f* 2) 2 (Σοκν.), (*g*) 1, (*h*) 1, (*i*) 2, (*k*) 1, (*m*) 3 (Σοκν.); **51**. 12; 53 (*a*) 6, (*b*) 6 (Σοκν.), (*c*) 6 (Σοκν.), (*e*) 4, (*f*) 4 (Σοκν.); **55**. 6; **59**. 5; **60**. 5; **62** (*a*) 3; **64**. 4.

Ταλί **83**. 1.
Τεντύρη **74**. 3, 6.

Φιλαδελφία **44**. 5; **50** (*c*) 1, (*l*) 1; **53** (*g*) 4; **57**. 5; **66**. 1.
Φιλόξενος **88**. 8.

Ψεναρψενῆσις **42**. 4.
Ψένυρις **61**. 8.

(*c*) ἄμφοδα, ἐποίκια, νῆσοι, τόποι, &c.

Ἀλύπιος ἄμφοδον **83**. 3.
Ἀράβωι ἄμφοδον **49**. 4, 9.
Ἀφροδίτης νῆσος τῆς ἐν Παθύρει **15** [2] 4, 5.

Βέβρυχος ἐποίκιον **83**. 4.
Βιθυνῶν ἄλλων τόπων ἄμφοδον **62**. 3.
Βουσικοῦ ἄμφοδον **49**. 13.

Δόμνου κτῆσ(ις) **101**. 2.

Ἐλευσὶν ἐποίκιον **83**. 2.

Ἱερὰ πύλη ἄμφοδον **79** [1] 3.

Λευκὸς χ(ῶρος) ? **105**. 2; **106**. 2.
Λητοῦ νῆσος **15** [2] 5.

Μάκρονο(ς) χῶρος **104**. 1.
ἁγίου Μάρκου ῥύμιον **100**. 8.
Μωήρεως ἄμφοδον **79** [1] 7.

Ταμείων ἄμφοδον **43**. 3; **49**. 13; **51**. 4.
Τουνκῆρκις ἐποίκιον **86**. 12, 20.

Χηνοβοσκίων ἄμφοδον **79** [2] 4.

XI. TAXES.

ἀννῶνα **95**. 1.
ἀργυρικά **52**. 5; **62** (*a*) 2; **97**. 3.
δεκάτη ἐγκυκλίου **32**. 12; **34**. 1; **35**. 13.
διαγραφή **105**. 3.

εἰκοστὴ ἐγκυκλίου **15** [3] 1.
ἑκατοστὴ καὶ πεντηκοστή (ρʹ καὶ νʹ) **50** (*b*) 1, (*f* 1) 2, (*f* 2) 2, (*g*) 2, (*h*) 2.
ἐκφόριον **57**. 12.
ἐναρούριον **65**. 1.
ἐρημοφυλακία **50** (*c*) 1, (*i*) 3, (*m*) 3; **58**. 1.
καμήλων τέλος **48**. 9. καμ. τέλεσμα **52**. 7.
κανών **80**. 14; **81**. 14; **95**. 2.
κόλλυβος **65**. 1, 3.
κοπῆς τριχός, τέλεσμα **60**. 6.
λιμὴν Μέμφεως **50** (*d*) 2, (*e*) 2, (*k*) 2, (*l*) 1.
μεριδαρχικὴ πρόσοδος (?) **54**. 3.
νομαρχία Ἀρσινοίτου **50** (*a*) 2, (*b*) 2.
προσδιαγραφόμενα **41**. 10; **48**. 2, 3, 4, 10, 11, 12; **52**. 9; **65**. 1, 2.
σῖτος **101**. 1.
συμβολικά **41**. 11.
σύμβολα καμήλων **58**. 3.
τέλος (ὠνῆς) **15** [3] 5; **32**. 14; **34**. 2, 3. ἐφοδίου καὶ τέλους **71** [2] 27.
χειρωναξία **60**. 4.
χωματικά **53** (*a*) 4, (*b*) 5 et saep.

XII. WEIGHTS AND MEASURES.

ἄρουρα **15** [2] 3, [3] 3; **20** [1] 2, 3; **23** (*a*) [1] 8, [2] 7; **25**. 10, 15; **32**. 7, 13; **42**. 3, 4; **56**. 8; **83**. 6.
ἀρτάβη **19**. 8; **22**. 4, 5; **29**. 9, 10, 24, 34, 35; **38**. 19, 20; **44**. 13; **47**. 8, 10, 13, 14, 15; **50** (*b*) 4 et saep.; **57**. 13; **67**. 14; **77**. 26; **86**. 21; **96**. 3, 4, 6; **101**. 3; **104**. 1, 3, 4, 5.
ζυγόν **95**. 3, 4. ζ. δημόσιον **97**. 6. ζ. Ἑρμουπόλεως **87**. 16.
κεράμιον **24**. 9, 21, 30; **41**. 13; **50** (*f* 2) 4; **61**. 15.
κόλλοβος **90**. 13.
μετρητής **50** (*e*) 4, 7, (*g*) 3.
μέτρον **29**. 18. μ. δημόσιον **44**. 13. μ. δημόσιον ξεστόν **44**. 12. μ. δημ. ξεσ. ἐν θησαυρῷ **47**. 6. μ. ὄγδοον θησαυροῦ τῆς κώμης **57**. 17. μ. τετράχοον **24**. 13. μ. τοῦ εὐαγοῦς μοναστηρίου ἀββᾶ Ἀγενοῦς **90**. 14.
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(*c*) Fractions (in general $\iota' = \frac{1}{10}$, $\kappa' = \frac{1}{20}$ and so on).

½ ∠ **23** (*a*) [1] 8. S **104**. 4.
⅔ y **104**. 1.
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(*d*) Miscellaneous.

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XVI. GENERAL INDEX (LATIN).

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APPENDIX

Corrections and Addenda to Greek Papyri I, an Alexandrian Erotic Fragment, &c.[1] (Bernard P. Grenfell) :—

I. The 'Erotic fragment' has been the subject of considerable discussion, see O. Crusius (*Münchener Allgemeine Zeitung*, April 7, 1896, Beilage nr. 80, and *Philologus*, LV. 2), H. Diels (*Deutsche Litteraturzeitung*, 1896, nr. 20), F. Blass (*Jahrbuch f. Klass. Philol.* 1896, p. 347), H. Weil (*Revue des Études Grecques*, 1896), *Athenaeum*, Aug. 1896, E. Rohde (*Berl. Phil. Wochenschr.* Aug. 15, 1896), and U. von Wilamowitz-Möllendorf (*Nachrichten d. K. Ges. in Göttingen*, 1896, Heft 3). Much has been done by these distinguished scholars towards solving the difficulties of interpretation, though unanimity has not yet been reached on the question whether the fragment is to be regarded as rhythmical prose or as poetry. The former view, which I had suggested, is adopted and expanded by Diels, Blass, Weil, and my reviewer in the *Athenaeum*, while Crusius, Rohde, and W-M., prefer to treat the whole fragment as a poem. Leaving out of consideration questions of metre, interpretation, punctuation, and division of words, I confine myself here to suggested alterations in my version, which I have again compared with the original text.

3. There are no dots after επιβουλως, as Crusius (*Philol.* l. c.) suggests. What looks like them in the facsimile is not ink, but a dark fibre of the papyrus.

[1] W-M. = Prof. U. von Wilamowitz-Möllendorf; H. = Mr. A. S. Hunt. Where no name is given, the corrections are my own.

4. Crusius is right in reading *φιλιην* for *φιλιαν*. *α* and *η* are often very much alike in this papyrus, but the doubtful letter is more like *η* than *α* here and in line 1, where read *φιλιης* for *φιλιας*.

5. The fourth *α* in *απαναιναμαι* is a correction (Blass).

10. Between this line and the next there is a paragraphus (Weil, Crusius).

11. Of the two alternatives which I suggested, *μοι αιτιαν* and *μεταιτιαν*, the second has generally been preferred. W-M. would read *μου*. *μοι* may be a mistake for *μου*, but *μου* cannot be read in the text.

12. No very convincing solution of this difficulty has yet been proposed. As to the *γ* of *ηνεγκε* I must reiterate what I said before, that the facsimile is deceptive. What looks like the bottom curve of a *σ* is only a dark fibre, not ink; the letter is written Γ.

With regard to the next word, *μην* (Blass) can be read, but *νιν* (Crusius, W-M.) cannot. The first letter is like *α*, *λ*, or *μ*, but is not in the least like *ν*. *νοι*, which Crusius thinks possible, is still less satisfactory, as the last letter of the word is certainly *ν*.

17. There is a consensus of opinion that *επιμανουσοραν* must be altered; but the mistake, if it be one, is due to the scribe, since *επιμανουσοραν* is quite clear.

19. Crusius expresses doubt as to the δ before *ενι*, and thinks *γ* can also be read. But this form of δ is quite common, cf. the δ of *διανοιαι* in line 5; and *γ* in Ptolemaic papyri is upright and angular.

20. Blass suggests *μονιας* for *μονιος*, but the second *ο* is clear in the original.

22. On *αναμ[νη]σθωμ* Blass remarks, 'von dem *θ* zeigt das facs. nichts,' but the *θ* is distinct from the *ω* in the original, though partly covered by it. Probably Crusius is right in supposing that the scribe corrected *αναμνησθωμαι* into *αναμνησωμει*.

25. There is no double point after *διαλνεσθαι*, as Crusius doubtfully suggests.

Col. 2. 1. l. *αν* for *ον*, Blass. A small fragment which contained the two letters has disappeared, so I cannot verify this.

10. Last season I acquired another fragment belonging to the second column. It is too small to be of much value, but I give it here in the hope that the rest of the papyrus may yet come to light. Like so many mutilated documents in our museums, the papyrus was no doubt com-

plete when discovered, and was only broken up through careless handling. Lines 10 ff. are now as follows :—

κυριον ατυχ[.] . *ς ου*[
οπυασθωμεθα εμων (or -*ην*) [. .]*εδε*[*επι-*
τηδειως αισθεσθω μ[. .]*ταν*[
εγω δε μελλω ζηλουν τω[
δουλ[. . . .] . *ταν διαφορου* : *η*[
ανθρ[*ωπο* .]*ς ακριτως θαυμα*[
με . [. . . . . . .]*φ*[*ο*]*ρη* : [
θαυ[*μα* . . . .]*χριαν κατ*[
σχω[. . . . .]*τωι το*[
κου[. . . . .]*νοσησαν*[
και[. . . . .]*μμεν* . . [
λελαλ[*ηκ* . . . . *πε*]*ρι εμην*[

Probably this was the end of the composition.

xi. [1] 15. l. [*γῆ*]*ν* for [. . .]*ν* (W-M.).
[2] 6. l. *Δαιμάχωι* for *Δαγμάχωι* (W-M.).
14. l. *δραξάμενον* for *δρυξάμενον* (W-M.).
25. l. [*προβλ*]*ηθέντα* (W-M.).
26. l. *ἐπιτ*[*ετελεσμ*]*ένον ὑπ' αὐ*[*τοῦ* (W-M.).

xiv. 6. l. *ἐπίστατον* (i.e. *ὑποκρητηρίδιον*) for *ἔτι στατόν* (W-M.).
7. l. *κλι* (the *ι* being underneath the *λ*) i.e. *κλί*(*νης*) for *κα* (*Athenaeum*, l.c.).

xvii. 6–8. The lacunae may be filled up [*διὰ τὸ ἡμᾶς πρεσβυ*]*τέρας*
[*θόντες οὔτε ἀγχι*]*στείαν*
[*λειμμένοι καταλ*]*ύσαντες*.
(Mahaffy-Grenfell.)

On xix, xxxii, xl, and xli my reviewer in the *Athenaeum* remarks, 'A point . . . which Mr. Grenfell has overlooked is that nos. xix, xxxii, xl, and xli are written on the *verso* of the papyrus contrary to the well-established canon that the *recto*, or side on which the papyrus-fibres lie horizontally, is always first used for writing . . . the truth appears to be that whereas in the Roman period the rule is invariable, except in the case of very minute scraps of papyrus, in the Ptolemaic period there are some exceptions, though here too the

rule generally holds good. Of the four exceptions just mentioned, two are very small pieces of papyrus, and in the third case the shape and appearance of the papyrus suggests that the writer has used the side which was intended to be the *recto*, though for some unknown reason he has turned it round, so that the writing is across the fibres.'

It is however my reviewer who has overlooked the precise enunciation of the 'well-established canon' given by its founder, Professor Wilcken, in *Hermes* XXII, and has in consequence identified 'writing *across the fibres*' with 'writing *on the verso*,' which is something quite different. As the distinction has not always been kept clear, it is worth while to cite Professor Wilcken's canon (l. c. p. 489) in his own words:—'die Horizontalseite ist die ursprünglich zum Schreiben bestimmte Seite des Papyrus, während die Verticalseite, wenn überhaupt, nur nachträglich dazu benutzt wird.' On the previous page Professor Wilcken had expressly guarded himself against the relativity of the term horizontal, 'Zur Vermeidung von Missverständnissen füge ich hinzu dass ich die Ausdrücke horizontal und vertical anwende, indem ich mir eine einzelne Selis in der ursprünglichen Lage vor mir liegend denke, d.h. so, wie sie in die Rolle eingefügt wurde, so dass also die längere Seite die Höhe bildet.' This being so it is, as Professor Wilcken remarks (l.c. 490, note 1), a matter of complete indifference which direction the writing takes with regard to the fibres on the (originally) horizontal side or *recto*. In the Ptolemaic and Roman periods it was the custom, though by no means the invariable one[1], to write along the fibres of the *recto*, but in the Byzantine period there are almost as many papyri written across the fibres of the *recto*, as along them. The direction of the writing with regard to the fibres is of little importance, since it has nothing to do with the question which is the *recto* or side on which, when held in its 'ursprüngliche Lage,' the fibres run horizontally to the person holding it.

On applying the canon as it was propounded by its discoverer to the four papyri in question, so far from their being 'contrary' to it, they,

[1] e. g. no. xlii of the present volume, which is written on the vertical fibres, but, as the line of juncture between the two sheets of which it is composed shows, on the *recto*. No. lxvi, of the third century, and nos. xci–xcviii, &c., of the Byzantine period, are other instances of writing across the fibres of the *recto*.

as might be expected, confirm it. In xxxii and xli, though incomplete, the dimensions of the sheet can, in each case, be gauged so far that, holding the papyrus in the natural position for reading it, we can see that the breadth considerably exceeded the height. In order therefore to apply the canon which requires that the longer side should constitute the height, the papyrus must be turned round so that the writing is at right angles to us. Then of course the fibres, on the side containing the writing, are horizontal to us, and the papyrus is merely an instance like those mentioned, in which the writing is on the *recto*, but across the fibres, and the dimensions of the *selis* cannot be ascertained. xix is still more fragmentary; but the 'ursprüngliche Lage' can be ascertained because there is a junction with another sheet near the top, running parallel with the writing. As the sheets were joined together so that the fibres on the 'Horizontalseite' or *recto* are at right angles to the line of juncture (Wilcken, l.c. p. 490, note), it is necessary, in order to hold xix in its 'ursprüngliche Lage,' to turn it round so that the writing is at right angles to us; and the papyrus is another example of the class in which the writing is on the *recto*, but across the fibres. xli, though complete, is obviously a small piece cut off a whole sheet. There is nothing to show which the 'ursprüngliche Lage' of the papyrus was, and the only way of ascertaining which is the *recto* and which the *verso* of this papyrus, would be to compare the surface of the two sides, since the *recto* is generally much smoother than the *verso*. As the papyrus is now mounted, this unfortunately cannot be done; but unless a negative instance can be found to Wilcken's law, the overwhelming presumption is that, as in the three other cases, this writing also is on the *recto*, but across the fibres.

The only objections to the universal validity of Wilcken's law besides those of the *Athenaeum* reviewer, which have been shown to be based on a misconception, are those raised by Professor Mahaffy in connexion with *Petrie Pap.* II, nos. xxix (*b*), (*c*), and (*d*), and xxxi. The first three however present no difficulty. In xxix (*b*) two sheets are joined in such a way that in one case the *recto*, in the other the *verso* is uppermost. There are other instances of this obviously incorrect method of joining two sheets, e.g. in a long demotic roll in Lord Amherst's collection consisting of several sheets, the *verso* of one

sheet is uppermost. But this is no argument against the application of Wilcken's law to papyri consisting either of a single sheet or of several sheets correctly joined together, so that the fibres on the *recto* of each are continuous.

xxix (*c*) and (*d*) are written on both sides, the *recto* containing a taxing account on vineyards, the *verso* some private accounts. Professor Mahaffy remarks that the private account 'can hardly have been the earlier writing.' But seeing that the Ἀθηναίων πολιτεία was written on the *verso* of private accounts, why could not a comparatively unimportant taxing account be so written? Where a papyrus is written on both sides, the *verso* is frequently the more important document.

Of xxxi, Professor Mahaffy remarks, 'This fragment is written on the *verso* side (at right angles with the fibres), whereas the (usual) *recto* side is blank. It is thus a distinct exception from Wilcken's law.' The editor has here fallen into the same misconception of the nature of Wilcken's law as the *Athenaeum* reviewer. The fact that the writing is at right angles to the fibres has no bearing on the question of *recto* and *verso*, which, as has been said, has to be decided by finding out the 'ursprüngliche Lage' of the sheet and seeing whether the writing is on the 'Horizontalseite.'

Which then is the 'ursprüngliche Lage' of the papyrus? The question cannot be decided definitely because it is broken both along the top and down one side, and it is quite uncertain how much is lost in either case. There is a junction with another piece of papyrus along the top, parallel with the direction of the writing, and, if that were a junction with another sheet, the question would be settled, since the present top of the papyrus would become the side in the 'ursprüngliche Lage' (v. sup.) and the writing would be on the 'Horizontalseite' or *recto* as the law requires. But it is more probable that the junction is not with another sheet but with another papyrus altogether, which was glued to it in the process of cartonnage manufacture. There are however several reasons for supposing that the writing is on the *recto*. As the papyrus is now mounted, the surface of the two sides cannot be compared; but the side containing the writing is quite smooth, and much more like a *recto* than a *verso*. Secondly, in its present condition, the breadth of the papyrus (holding it so as to read it) considerably exceeds its height, and as there is nothing to show that more is lost at the top than at the

side, the presumption is that the breadth of the papyrus (held so as to read it), not its height, constitutes the height in its 'ursprüngliche Lage.' In that case of course the writing is on the 'Horizontalseite' or *recto*. Thirdly, since Wilcken's law holds good in every case where the 'ursprüngliche Lage' can be ascertained, the presumption is that it holds good where there is not enough evidence to show what the 'ursprüngliche Lage' of a sheet was. But it may be noted that, even if this papyrus were written on the *verso*, it still would not disprove Wilcken's law; for, though the other side, on this hypothesis the *recto*, is blank, the papyrus is very incomplete, and therefore there might have been writing on the supposed *recto* which has perished, but was earlier than the writing on the supposed *verso*. The only way in which Wilcken's law can be disproved is by the discovery of a complete sheet or sheets of which the *recto* is blank, or of a papyrus consisting of one or more sheets of which the writing on the *verso* is quite certainly earlier than that on the *recto*.

There is, however, some difficulty in connexion with *Gr. Pap.* I. xxxiii, which in publishing that papyrus I had overlooked. The papyrus is written on both sides which are equally rough, and has a junction of two sheets in the middle, parallel with the direction of the writing. In order, therefore, to ascertain which is the *recto*, the papyrus has to be held so that the junction of the sheets is vertical. Then the side containing the contract dated Phamenoth is on the *recto*, and that dated Mecheir on the *verso*. Here, at any rate, it might seem that there was an exception to Wilcken's law. But in the summary of three sales in lines 27–29 covering two different years, chronological order is not observed, so that there is no necessity for supposing that in writing the contracts dated Phamenoth and Mecheir chronological order was observed, especially as these contracts are clearly not originals but copies made at a later date. Nor is it at all certain that the contract dated Mecheir is really earlier than that dated Phamenoth, for there is nothing to show that they were made in the same year, and different years are mentioned in lines 27–29. Moreover, one sheet of this papyrus is broken off at the top, while the other is only part of a whole sheet; and as the two sides of the papyrus are equally rough, it is possible that the two sheets have been incorrectly joined in such a way that the fibres on the *recto* of one join those on the *verso* of the other which has been

turned at right angles. In any case there are far too many doubts connected with this papyrus for it to be used as an exception to Wilcken's law, the universal validity of which is still unshaken.

xx. 15. l. [διδράχμο]υς; cf. xviii. 17 of the present volume.

xxi. 5. l. [τὴν ἀνακομισθεῖσαν π[αρά (Mahaffy).

xxvii. Note on line 11, for '5½ arourae . . . were' l. '½ aroura . . . was'.

xxxiii. Lines 1–29 are on the *recto*, 30–56 on the *verso*; cf. the preceding discussion of this subject.

αρ in 6, 8, et al. is perhaps ἀρ(οτήρ) (Mahaffy).

xxxiv. 2. for ἐπὶ . . . : . l. ἐφ' Ἑρμίου]; cf. xxxv. 2 of the present volume.

xxxviii. 9. νων Pap. l. ⟨τι⟩νῶν (W-M.).

13. The stop is to be placed as W-M. suggests after μου, not after πλήοσιν. οὐ can hardly be right, though ὃ δέ, W-M.'s suggestion, will not do. The letter after ο is more like τ than υ, and at the edge of the papyrus is what may be a bit of a letter, perhaps ο or ω.

19. εαγραφω. I had suggested ἐ⟨ὰν ᾖ ἃ⟩ γράφω. W-M. suggests ἐὰ⟨γ⟩ γράφω, which is shorter, but the alteration of εαν to εαγ before γ is contrary to the practice of scribes of this century, and the writer of this document uses the forms συνστησάμενος and ἐνκεκλημένος.

xli. διεθεντο Pap. W-M. suggests this is a mistake for δεηθέντι. There should be a stop after Πετεύριος (W-M.).

xliii. 4. l. ἔγραψας for ἔγραψα (W-M.). At the end of the line supply ἠγορα- (H.).

6. l. [ἔχε]σθαι (H.).

xlvii. 2. l. κωί | μης (*sic*) (H.).

10. l. καὶ γάρ for [. . . . .]αι (H.).

16–17. l. κ[α]ὶ . . . ἀ[χ]θῆναι αὐτοὺς λόγ[ο]ν | ὑπεξομένους ὧν . . . (H.).

xlix. 8. κεκευσθέντα is a misprint for κελευσθέντα.

lii. Lines 2–5 give the four ingredients of the ἀχάριστον, the drachmae referring to the weights, not the coins (W-M.).

liv. 6. l. ἐμ for ἐν (H.).

11. l. διδούντος (*sic*) for διδόντος (H.).

14. l. μισθου | μένου for μισθω | μένου (H.).

16. l. καθήκι for α . θη καὶ (H.).

18. l. τελεσμάτων for τελε . . . . . (H.).

On the *verso*, after φορ/ l. σίτ[ο]^{υ} [ἀρ/ τρε]ῖς κριθ^{η} [ἀρ/ ἥμισυ (H.).

lvi. The date of this papyrus should be given as 537, not 536, since it is dated in the fifteenth indiction (*Athenaeum*, l. c.).

lvii. 5. *λογιζόμενα* is probably the word lost after [*ἔτη* (H.).

lviii. 3. l. *κώμ(ης)* for *κώμης* (H.).

20. l. *Ἰακυβίου* for *Ἰακουβίου* (H.).

25. l. *συμβολαιο*^{υ}*γράφ*^{ο}*/* for *συμβολαιο*^{υ}*γράφ/* (H.).

26. Perhaps *γεναμ*^{ε} *π/* i. e. *π(αρά)* (H.).

lxi. 11. *διατηρησιν* Pap. l. *διατηρῶσιν* (H.).

lxiv. 8. l. *τῷ πάντ(ων)* for . . . . . (H.).

lxv. 3. l. *μηδένα λόγον* for *μηδὲν ἄλογον* (H.).

lxvi. 1. om. stop after *θεοφιλία* (H.).

4. l. [*τῷ δεσπ*^{ο}] *ἐμ*^{ο} *τ*^{ω} *π*^{α} (i. e. *ἐμοῦ τῷ πάντων*) *θεοφιλ/ ὁσιωτ/ π/* (i. e. *πατρί*) (H.).

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